The Christian Century

PUBLISHED WEEKLY

Christian Family Living
By J. C. Wynn

The Parallel Fifties
By Wilfred W. Black

Church or Country Club?
By a Member

Comments on Current Books
By Seven Reviewers

MARCH 3, 1954

In This Issue

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The Christian Century

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Coming Events

March 3. Ash Wednesday.
March 4-11. National Christian Teaching Missions (National Council of Churches' Joint Department of Evangelism), New Britain, Conn.; Orchard Park, N. Y.
March 5. World Day of Prayer (N.C.C. General Department of United Church Women).
March 7. Chicago Sunday Evening Club; G. Bromley Oxnam, speaker.
March 7. Hyde Park Community Methodist Church University of Life, Cincinnati; Allan Knight Chalmers, speaker.
March 7-9. Carleton College Faith and Action Conference, Northfield, Minn.; Bernhard W. Anderson, speaker.
March 7-13. Girl Scout Week.
March 11-18. National Christian Teaching Mission (N.C.C. Joint Department of Evangelism), Norwich, Conn.
March 12-13. Christian Moslem Study Seminar (N.C.C. Division of Foreign Missions), Hartford, Conn.
March 12-14. American Friends Service Committee Institute of International Relations, Balboa Park, San Diego, Calif.; Stanley Andrews, Ross Berkes, Clarence Pickett, Morris Rubin, faculty.
March 12-22. Seminar on Christianity and Communism (N.C.C. Division of Foreign Missions), New Haven, Conn.
March 14. Chicago Sunday Evening Club; Liston Pope, speaker.
March 14. Hyde Park Community Methodist Church University of Life, Cincinnati; Carroll Lewis, speaker.
March 14-16. American Baptist Foreign Mission Society Board of Managers and Women's American Baptist Foreign Mission Society Meetings, Boston.
March 14-18. University Christian Mission (N.C.C. Joint Department of Evangelism), Columbia, Mo.
March 14-28. Evangelistic Mission (N.C.C. Joint Department of Evangelism), Harrisburg, Pa.
March 15-19. Church of the Brethren General Brotherhood Board, Elgin, Ill.
March 16-17. N.C.C. General Board, New York city.
March 19-21. National Council of Presbyterian Men Eastern States Convention, Chicago.
March 20-April 2. Ecumenical Institute Meeting for Social Workers, Céligny, Switzerland; topic: "The State in Social Service."
March 28. One Great Hour of Sharing.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

(Continued from Column 1)

was associate minister of First Methodist Church, Orlando, Fla.

HOMER A. JACK minister of the Unitarian Church of Evanston, Ill., is vice-chairman of the Chicago division of the American Civil Liberties Union.

WENDELL Q. HALVERSON pastor of the First Presbyterian Church of La Grange, Ill., joins The Christian Century's news staff as correspondent for the Chicago area. He succeeds Alton M. Motter, who is now helping with publicity for the World Council of Churches' Evanston Assembly.

The Christian Century

UNDENOMINATIONAL

VOLUME LXXI CHICAGO, MARCH 3, 1954 NUMBER 9

EDITORIAL

First Week In Lent

"AT THE BEGINNING God expressed himself" (John 1:1—Phillips). St. John's Gospel begins with philosophy, not history, with faith, not facts. The other three Gospels too begin with faith, but they proceed almost at once to the facts of Jesus' life and ministry. John, on the other hand, begins with the affirmation that God was from the very beginning a communicative God, a God who expressed himself, who went out to his world, and that the self-expression of God finally took the form of a human being, Jesus of Nazareth. From these affirmations of mature faith John proceeds to relate the facts of the story. Little wonder that the facts glow in the reflected glory of his faith. This relationship between faith and fact is worth thinking about. We have learned in the past two or three centuries to sit down before a fact like little children and we are glad that we have made that great advance. We are ready to follow the facts wherever they lead. But there is another side to this picture. A man with all the facts and no faith by which to interpret them is in a bad way. A scientist with his pockets full of facts about the universe but no faith in the orderliness of the universe will not get very far. A man with all the facts of evolution and no faith in the creative purpose in the light of which he can interpret the facts is in a state of confusion. A man with all the psychological facts about human personality but no faith in the nature and destiny of man around which he can organize those facts is likely to do more harm than good. All the facts that the scholars can discover about the historical Jesus are not much more than interesting data unless they are interpreted by some affirmation of faith in Jesus. A man with facts and no faith is even worse off than a man with faith and no facts.

Churches Can Help Distribute Food

CHURCH relief agencies have been told they may have a much larger proportion of the food surpluses which are piled mountain-high in government warehouses if they have the imagination and compassion to use them for relief needs. This clear indication, given through the American Council of Voluntary Agencies for Foreign Relief, constitutes a mighty challenge. With the Foreign Operations Administration offering, for example, all the powdered milk church agencies can use, and not on a one-shot basis but over a period of three years, it is time for agencies like Church World Service to sit up and take stock. What might it not mean for good for C.W.S., working on parallel lines with other voluntary agencies, to organize a project which would provide milk and other supplementary food for a million children in India? What would happen if the 872,000 refugees of the Arab-Israeli war were to have their present 1,600-calorie diet lifted by half? How much might the recovery of Korea not be speeded if the people of that war-lacerated land were given the extra energy that would come from an adequate diet? With the government begging for help to dispose of the enormous surpluses which threaten to smother our economy, these are not idle speculations. They cannot be made actualities, however, unless the voluntary agencies expand their programs overseas. For Church World Service or any other agency to do that requires creative planning. It also takes additional money to secure the personnel needed to administer wisely an expanded program of work. We hope this great opportunity will not be forgotten in preparations for One Great Hour of Sharing on March 28.

Religious Leaders Ask Probe of Informers

SEVENTEEN distinguished religious leaders have addressed a highly important communication to the chairman of the judiciary committee of the U.S. Senate. These churchmen, who include six bishops and two rabbis, ask Senator William Langer to refer their statement to his subcommittee on civil rights for investigation and report. They call attention to "the use being made of the testimony by informers and the character of the persons whose testimony is being used to besmirch the reputations of American citizens, many of them Protestant clergymen and Jewish rabbis, some of whom are no longer living and able to defend themselves." The religious leaders say: "We would make a distinction between informers and investigators employed by government agencies. The investigator obtains information for the agency he serves but does not function as a public accuser. If the investigator uncovers evidence of criminal activity against a citizen, the citizen may be indicted and tried by due process of law. The informer is a public accuser. When functioning under government protection or privilege the informer accuses with immunity. Up to now, informers who have been profuse in accusations against fellow citizens have not been cited for or charged with perjury in a court of law. Yet we have strong reason to believe that some informers who have traduced large numbers of citizens have not spoken the truth. Sworn admissions by some of them, conflicting statements at different times, and the testimony of ministers of

the Christian church and others as to the untruthfulness of various of these professional witnesses should be the subject matter of investigation by the subcommittee on civil rights. We submit that any investigatory process whereby citizens are subjected to attacks against which they have no opportunity for rebuttal, so that guilt is implied on the ground of baseless accusation or mere association, is an un-American practice. It is contrary to the citizen's constitutional rights of due process. Such a procedure, moreover, lays too heavy a burden upon the aggrieved citizen, who, in order to clear his name, must oppose the government who sponsors the informer. It thus violates every American concept of fairness and the equality of all citizens before the law." Among the signers were Episcopal Bishop H. W. B. Donegan, Methodist Bishop J. W. Lord, President of the New York Board of Rabbis David J. Seligson, and Dean James A. Pike of the Cathedral of St. John the Divine, New York.

Senate Vote Kills Bricker Proposal

SINCE the Constitution requires that a proposal for amending our basic law must receive two-thirds majorities in both houses of Congress, the Bricker proposal is dead. When a watered-down version was able to rally only 44 votes and the opposition got one less in the Senate, there was no likelihood that a two-thirds vote could be conjured up on any possible compromise. It still remains, as this is written, for the Senate to decide whether it will try to find some other formula to limit the treaty-making power of the President. Four critical weeks of the legislative calendar had been given to Senator Bricker's attempt to curb the powers of the presidency as a means of crippling American participation in the United Nations and other international associations. The well known deliberateness of the greatest deliberative body on earth can be trusted to keep the matter alive long after it should have been allowed to expire in peace. But the country has good reason for concern at the cost to it of using so much time on this ill-conceived effort to upset the constitutional balance between the coordinate branches of government. When this session of Congress ends with the usual haste of a congressional election year, the failure of the Senate to pass or adequately to consider a great deal of vitally needed legislation will become obvious. The deficit can be charged up to Senator Bricker. Its effect on the elections may be worth observing. Whether the division of the vote on the amended Bricker proposal is a factor in the November poll remains to be seen. Of the 44 votes for the proposal, 38 were Republican; of the 43 votes against it, 39 were Democratic.

Why Not Vote On Warren?

THE CHIEF JUSTICE of the United States holds an office second in importance only to the presidency. For many weeks President Eisenhower's nomination to that office has been pigeonholed in the judiciary committee of the Senate. Former Governor Earl Warren continues to serve as chief justice, as he has done since the beginning of October, because his appointment was made when Congress was not in session. But Congress convened in January, and the country expected that one of its first acts would be to confirm one of the most popular appointments made by the President. Weeks have passed, however, and the only public acknowledgment the committee has made of its responsibility was the holding of a public hearing at which the chairman, Senator Langer, read into the record a series of "unevaluated" charges. This act was denounced by Senator Knowland as "the most shocking event I have observed in my eight years in the Senate." We share the senator's sense of outrage, but he should be reminded that this has been standard operating procedure for certain committees of both houses of Congress. Many of the charges read by Senator Langer had arrived by mail and at least one was reported to have come from a fugitive from justice. Langer's release of information received in this way indicates that a no-blows-barred fight will be made against confirmation. On the judiciary committee, opponents of Warren include two Democrats who fear Warren's liberal influence in the coming decision concerning segregation in the schools—Eastland of Mississippi and Johnston of South Carolina. They include five Republican Old Guard stalwarts: Jenner of Indiana, Dirksen of Illinois, Watkins of Utah, Welker of Idaho and Butler of Maryland. One proof of Warren's fitness is that such men oppose his confirmation.

It Can and Does Happen Here

CENSORSHIP denies to people behind the iron curtain access to the cultural and scientific fruits of the Western democracies. We deplore this and regard it as a great handicap to right international relations. But what shall we say when we discover that censorship operates in the opposite direction? That is just what is happening through use of a regulation of the United States post office. A Chicago scientific library recently set out to discover why books and other scientific documents, shipped to it months ago from its agents in eastern Europe, had not been delivered. Its investigation revealed that the documents were being held in the local post office. An official cited the regulation which permitted him to impound not only publications that might contain "subversive" propaganda, but to withhold any other form of mail that was believed to be similarly tainted. In this case, the detained material was finally released because it happened to contain some scientific journals needed in a government-sponsored project. Regulations of this nature are made in the paternal assumption that the postal officials can be trusted to exercise their intelligence and judgment concerning this kind of material, but that ordinary citizens—and in this case the scientists and scholars in a specialized field—cannot be so trusted. This denial of the right of private judgment is based on the same principle that operates behind the iron curtain. It is that government may determine what is and what is not proper for citizens to read, and who may receive and who may not receive material sent them through the mails. The Chicago incident throws into strange light a dispatch sent from West Germany last week to the *Chicago Daily News*. That paper's correspondent had discovered that his mail had been opened for purposes of

"currency control." Terming this "an unpleasant reminder that civil liberties [in West Germany] still are a delicate bloom that easily might be destroyed," he added: "Tampering with the mail under any circumstances is a powerful reminder of the things that happened under the nazis and still go on in the Soviet zone."

Charity Rackets Bill Ready in New York

CHARITY FRAUDS undermine the citizen's confidence in and good will toward honest and useful causes, and do more damage that way than in any other. In New York state the able joint legislative committee which has been studying these rackets has presented legislation in Albany designed to curb fraudulent fund-raising activities. The bills provide (1) that all agencies raising funds, with the exception of religious, educational, fraternal and social organizations, be required to register with the state department of social welfare, and to submit annual statements of income and expense which will be open to public inspection; (2) that professional fund raisers be required to register annually, paying a $50 annual fee and posting $5,000 bond; (3) that unauthorized use of a name in connection with fund solicitation be illegal and punishable as a misdemeanor; (4) that the attorney general be empowered to prosecute violations of the proposed laws; and (5) that out-of-state fund-raising agencies be required to register in the state and be subject to the same laws as in-state agencies. These proposals have bipartisan backing and seem likely to become laws at the present session. The committee came to the conclusion that fraudulent fund-raising schemes divert about 3 per cent of the $750 million annually given to charity in New York state. These proposals should plug some of the leaks, but they will not plug all of them. The New York legislators have not acted to stop the sending of unordered merchandise through the mails, or to ban the high-pressure telephone solicitations by squads of "boiler room" professionals. Neither have they decided whether to move to protect public and legitimate religious agencies from outright rackets conducted under the guise of religion, or how to do it. Nor have they settled on a device which would encourage the establishment of foundations for philanthropy but discourage their creation for purposes of tax-dodging.

Teachers' Colleges Study Religion in Education

TO DETERMINE the place of religion in teacher education, fifteen teachers' colleges are cooperating in a research project financed by a grant from the William H. Danforth Foundation of St. Louis. This highly important enterprise is to be carried on under the auspices of the American Association of Colleges for Teacher Education. Eugene E. Dawson, dean of students and administration at Kansas State Teachers College, who will supervise the study, is reported by Religious News Service as saying that the project will cover five years. Building on the new interest in religion which has developed throughout the educational system in recent years, an effort will be made to learn how to relate religion to education in an objective manner wherever it is relevant to learning. Dr. Dawson points out that "the student cannot fully understand history without a familiarity with the role of the various religions in history," and that "a student is deficient in his understanding of literature unless he has become acquainted with some of the great literary masterpieces of a religious nature." An indication of the interest in the project is that the 15 colleges were chosen out of 59 schools which applied for consideration as centers for the study. The colleges in which the experiment is to be carried on are located in Alabama, Arizona, Iowa, Kansas, Kentucky, Maryland, Ohio, Oregon, Michigan, Minnesota, New York (2), North Carolina, Tennessee and Texas. We hope the study will avoid becoming a course in comparative religions, since Americans have responsibility for a civilization whose vitality depends upon the Judeo-Christian faith. We also hope the project will indicate how the main facts concerning religion in America can be taught without violating the principle of separation of church and state. We have faith to believe this result can be accomplished. The importance of the concern which lies behind this undertaking is underscored by the recent meeting of forty educators and Protestant leaders in Atlantic City, where a sound relationship between religion and the public school was discussed. The meeting was called by the National Council of Churches and was held in conjunction with the sessions of the American Association of School Administrators.

Mauriac Seeks Liberty For French Catholics

FRANCE'S MOST FAMOUS living Roman Catholic writer has denounced suppression by the Vatican of the worker-priest movement in his country. In an article in *Le Figaro,* Nobel prize winner M. Mauriac said the suppression has "terribly wounded" the foremost element of the church of France. He urged the Vatican to reconsider and to recognize the position of the French church as an initiator of modern evangelistic methods. Two members of the French parliament have urged the French foreign office to raise the matter of a new concordat with the Vatican. ¶Three bills legalizing bingo, raffles and other forms of mass gambling have passed the New Jersey legislature. Last November the people of the state voted to amend their constitution so this would be possible. To hold gambling within limits as prescribed by law the legislature set up a commission. We confidently predict it will fail, as other such commissions have failed. ¶Seward Hiltner, professor of pastoral theology in Chicago Theological Seminary, has been made acting dean of the federated theological faculty of the University of Chicago, his term extending to next October 1. For twelve years he was executive secretary of the department of pastoral services of the National Council of Churches and its predecessor organization, the Federal Council of Churches. Dr. Hiltner succeeds Bernard V. Loomer, who has resigned as acting dean of the federated theological faculty and as dean of the university's divinity school. Dr. Loomer continues as associate professor of philosophy of religion. William N. Hawley, dean of students of the divinity school, becomes acting dean of the school. ¶President Franklin Clark Fry of the United Lutheran Church has branded as false a charge

by a Lutheran church body in Poland that Protestant leaders in this country are supporting "a policy of frontier revision and preparation for war." He invited Bishop Karol Kotula of the Polish Church to protest to the churches of the Soviet Union and to come to Evanston to learn the truth. President Fry said: "The United Lutheran Church in America does not engage in political propaganda of any kind. I know of no Protestant ecclesiastical hierarchy, above all in America, where our Lutheran churches live under democratic institutions. The United Lutheran Church in America does not abuse religious sentiment or church authority for political reasons. The subject of possible revision of the western frontier of Poland has never come into discussion in our church in any official way at any time. In the Lutheran church we concentrate on spiritual rather than political affairs."

Berlin—A Beginning?

IT IS MUCH TOO EARLY to know what really happened at the foreign ministers' conference in Berlin. Aside from the agreement to meet again to discuss Asiatic questions, it is possible that the most important achievement of the meeting was its comparatively amicable temper. After what we have gone through since 1945 in our efforts to loosen the Russian grip on Germany and Austria, the holding of an international conference for 25 days in relative equanimity and its adjournment without a serious crisis or a riot is something new. Perhaps this marks a new beginning. Berlin could hardly have happened as it did unless there was something like a tacit agreement on both sides to try out a different line or at least to experiment with a different temper. The change is welcome.

Experience should have taught us by this time that meetings of the kind held in Berlin afford statesmen an opportunity for entering into secret agreements whose significance far outweighs the accords which are announced. Of course nobody outside the inner official circles can know whether Berlin will be chiefly remembered, as are Yalta, Cairo, Casablanca and Quebec, for such compacts. It is obvious that nobody today speaks, as President Wilson did, of "open covenants of peace, openly arrived at." Now the emphasis is on behind-the-scenes understandings. Open diplomacy, say its critics, has not accomplished as much as was expected of it. Give the statesmen an opportunity, we are urged, to show what they can write without having their elbows joggled every minute. Well, if they are taking their opportunity we shall see what we shall see. Machiavelli, it should be recalled, was the great exponent of secret diplomacy.

I

The newspaper clamor over "Who won?" at Berlin may have helped to build circulation, although we doubt it. The interest of the world is far too serious for this kind of guessing game. The efforts of the Western powers to secure Russian agreement on a unified German government through free elections, after which both sides would withdraw occupation troops, were turned down by Molotov. This was expected. Also rebuffed was the endeavor of the Western allies to induce Russia to complete the last six clauses of the 52-clause Austrian state treaty.

All Molotov's counterproposals, which came forth like rabbits from a magician's hat, did not suffice to conceal the fact that Russian armies do not propose voluntarily to liquidate the territorial acquisitions of imperialist communism. Molotov won something by refusing to move, but he lost something too, because all the dust he threw into the air deceived nobody. The deeper embitterment of the German and Austrian peoples is a consequence he would have avoided if he could. On the other hand, the Western allies won nothing for Europe out of the meeting. But no noncommunist European in his right mind can doubt that it was the West which pressed for the liberation of the European peoples now living under armed communist occupation.

The nearest Russia came to reaping a genuine gain from the Berlin conference was Molotov's success in placing France in a position where early French acceptance of the European Defense Community proposal is out of the question. To make this gain the communists had to agree to enter the conference on Korean and Indo-Chinese problems on the terms laid down by Mr. Dulles. France is believed to be unwilling to take any action on the EDC until she learns whether her desperate hope of ending the war in Indo-China can be realized. That must mean that she is ready to bargain, trading the threat of her participation in the European Defense Community for peace in the Far East. Russia's game is to defeat the EDC and at the same time, we are convinced, to move forward to new gains in Asia.

II

This leads to consideration of the prospects for some kind of success at the next meeting, which begins on April 26 in Geneva. The first item on the agenda is likely to be the long-delayed political conference on Korea. Here the problem is almost identical with that in Germany. The country is divided on an artificial and utterly arbitrary line. The north part of Korea is held by communist armies. There is no more reason to think these Chinese armies will voluntarily abandon what they were not compelled by war to give up than there was that the Russian communist forces could be talked into loosening their grip on Germany and Austria. The almost interminable sessions at Panmunjom should have established that point.

To be sure, in some respects the situation is not parallel. Adenauer is not Syngman Rhee, for which we have reason for thankfulness. The president of the Republic of Korea protested against stopping the war on the present armistice line, and he has insisted all along that Korea can be unified only by force. He has a considerable army under his command. This force holds two-thirds of the armistice line, and cannot be restrained from attacking the communist forces on the opposite side if it is determined to do so regardless of its fate when it runs out of supplies, which are under control of the United Nations command. President Rhee is capable of ordering such an attack if he feels that force is necessary to prevent the Geneva conference from agreeing to a permanent partition of Korea. The Korean embassy in Washington filed a protest with the state depart-

ment as soon as the Big Four decided to invite Red China to the Geneva conference. Trouble ahead is implicit in Korea's complaint that the United States, France and Great Britain "did not consult us when our lives are at stake." It would not be an exaggeration to say that Korea expects to be betrayed when the big powers sit down to discuss Korean affairs.

Whether Korea is right may depend upon what price France and the Western allies are prepared to pay for peace in Indo-China, and how much the communists are determined to exact. The seven-year war there has hurt the French and made them long for peace, so it can hardly have left the communists unscathed. Events in Korea proved that even communist armies and the dictators back of them can be brought to desire an end to bloodshed and to do what has to be done to bring about a cessation of hostilities. It is not impossible that this state of mind is approaching in regard to Indo-China on the communist side as well as on the side of France. If so, some kind of settlement may emerge.

III

The big question of course is not the attitude of the North Koreans nor that of the mute inhabitants of Laos and Cambodia, but of the emissaries of Peiping and Moscow. On this depend the results of Secretary Dulles' courageous gamble in entering a second conference so soon after the Berlin meeting adjourned with little gain. What are the prospects that a satisfactory settlement can be reached?

Part of the answer lies in whether France has at last seen the handwriting on the wall and is ready to put an end to old-style imperialism in her Asian colony. Under the present circumstances it will not be easy to shift to self-government in Indo-China, but France is no longer in position to choose suitable circumstances or a propitious time. Perhaps the transition is impossible. In that case the choice would appear to be either to turn the country over to the United Nations, which would administer it as a trust territory, or to surrender it to the communists, who would make it a satellite of China. Either horn of the dilemma presents insupportable difficulties. If the communists gain undisputed control of Indo-China, the rice granary of Asia, they can take all of southeast Asia whenever they desire to do so. That means not only Thailand, Burma and Malaya, but also the great new nation of Indonesia. If the United Nations accepts the responsibilities of governing Indo-China until that country is ready for self-government, it may destroy itself by taking on a burden too heavy for it to carry.

Another part of the answer lies in the timetable of the communist high commands in Peiping and Moscow. There can no longer be any question as to the ultimate communists' aim to incorporate the countries of Asia in their satellite system. But they have discovered that it is one thing to swallow huge bites of land and people, and something else to digest them. The gorging has been going on rather rapidly since 1941. It may be too soon for another hearty meal. Nobody in the West can know, but it is not impossible that the managers of communist expansionism think the time is not ripe for them to go all-out to gain Indo-China. In that case, something may happen at Geneva to surprise the West. However, we hardly expect that surprise to materialize.

Mr. Dulles' decision to enter another Big Four meeting so soon, to which Russia is permitted to invite Red China, took courage because he cannot know what if anything will come of the meeting. It required courage also because Mr. Dulles knew he would be attacked for agreeing to sit down, under any circumstances or for any purpose, with emissaries of Red China. To answer in advance the accusation that he had extended diplomatic recognition to China, he invented the lawyer's formula that since the Big Four had not invited China, China has not been recognized. By the same sort of legal razzle-dazzle, he insists that he and other members of the conference can talk with the emissaries of Red China without recognizing them. It is a situation whose imagery Low, Herblock, Fitzpatrick and other perceptive political cartoonists should find intriguing.

The fact of the matter of course is that this agreement to bring Red China to Geneva, where her representatives will confer with those of other nations engaged in the Korean war, does constitute a form of diplomatic recognition and is a thoroughly justifiable act. Even though the situation in Asia makes it unlikely that the Geneva conference will be any more productive of immediate results than that held in Berlin, no legitimate opportunity to negotiate should be turned down. We cannot negotiate without meeting. It is better for old men to talk than for young men to shoot.

IV

At the very least, a conference that fails will raise the question whether our side has done all it can and will educate the people of the Western world as to the nature of the forces on both sides which are blocking peace. Some ideas may be planted in the minds of the negotiators on one side or the other which may bear fruit later in new proposals. Factors with which we are not familiar on our side of the iron and bamboo curtains may be operating on the other side to make a partial agreement possible. If so they should not be neglected.

The time has not yet come to recognize Red China in any way that goes beyond that provided for the Geneva conference. But this act of recognition is thoroughly justified under the present circumstances. Eventually the Western world will either have to grant diplomatic recognition of and entry into the United Nations to the actual government of China or set out to destroy it by force. Many of the people who are attacking Secretary Dulles for going as far as he has gone know that and have made up their minds that it must be done by force. Even though they do not often publicly acknowledge this aim, it motivates their actions. It should be kept in mind by those who look upon negotiation as the alternative to shooting.

The Elusive Goddess

WHO looks for happiness will never find,
For he that courts it dreams of self alone,
Lost on the salt-flats of the loveless mind,
Where the blue lamp he longs for never shone.

STANTON A. COBLENTZ.

The Parallel Fifties

By Wilfred W. Black

THE POPULAR BELIEF is that history repeats itself. This, however, is an oversimplification. Historians know that history seldom repeats itself precisely. Still, they are fully aware of cyclic movements and parallels. Such a historical parallel, it seems, is clearly discernible between America's situation in the 1850s and the 1950s.

Today, with the balance of power drastically changed by World War II, only two first-rate world powers remain —the United States and Russia. Each is the exemplar of a different way of life. Communism and totalitarianism are irreconcilable with capitalism and democracy. The world is divided into two hostile camps. The United States and Russia are rearming, seeking allies, jockeying for position, and preparing for what many believe is an inevitable World War III. The question of the day is whether the two ideologies can coexist.

Ideological conflicts are nothing new under the sun. But if we Americans re-examine our own country's history we will discover that the political and economic issues confronting it a century ago bear a striking resemblance to the issues of today. There is irony in this fact, and also, one may hope, instruction.

I

By 1850, the problem of the expansion of slavery in the territories was rapidly coming to a head. In that year the historic balance in the Senate between the north and the south was broken when California entered the union as a free state. Many Americans had come to believe that the economic and political systems of north and south could no longer coexist. With the election of Lincoln in 1860 the south seceded, and in the following year the Civil War was under way.

Five solutions to the problem of slavery in the territories had emerged by 1850. First, there were the abolitionists headed by William Lloyd Garrison, their publicist, and Wendell Phillips, their orator. These were the northern extremists whose only solution to the problem of slavery was outright abolition. History has shown that it is impossible to reason with inflexible idealists. To the abolitionists there was no middle ground for compromise. The end justified any means, even if it necessitated civil war and the end of the union. Garrison believed that slavery was a "damning crime" and that the Constitution was "a covenant with death and an agreement with hell." When reminded in 1854 that the Constitution protected slave property, Garrison responded by burning a copy of that document. Georgia posted a $5,000 reward for anyone who would kidnap Garrison and bring him to that state for trial. Even the moderates could not reason with men like Garrison, Phillips, Benjamin Lundy, John Greenleaf Whittier and James Russell Lowell.

Second, there were the followers of David Wilmot of Pennsylvania, who opposed any extension of slavery in the territory acquired from Mexico. They were willing to let slavery alone wherever it already existed, but they felt the time had come when it should be contained. This was the view that Lincoln eventually adopted, probably in the hope that his stand would prove equally satisfactory to north and south. However, it was not satisfactory to the abolitionists; nor did it meet the southern demand for the full constitutional protection of slavery.

Third, there were those who believed that Henry Clay's Missouri Compromise (1820) offered a solution to the problem of slavery in the territories. Under that compromise, Congress had admitted Missouri as a slave state and Maine as a free state, with the understanding that slavery was to be excluded from the rest of the Louisiana Purchase north of 36°30′. By 1850, many Americans were coming to believe that this 36°30′ restriction should be extended westward to the Pacific. Had this solution been adopted it would have split the nation, and civil war would have ensued as inevitably as it did under the "containment" solution.

Fourth, there were the followers of Lewis Cass and Stephen A. Douglas, who contended that the momentous issue of slavery should be settled in a democratic manner; namely, by allowing the settlers of a territory to decide it for themselves via the ballot. This view was accepted by many. But good as popular sovereignty or squatter sovereignty sounded on paper, it proved highly unsatisfactory in practice. In Kansas, for example, it produced civil war when *non bona fide* groups flocked there to vote on the selection of a territorial legislature, a territorial delegate to Congress and the formation of a state constitution.

Fifth, there was the Calhoun-Davis school, which held that slaves had long been regarded as property, that the slaveowner was entitled to constitutional protection of that property, and that he could not be deprived of it without due process of law. Thus the southern slaveholding aristocracy claimed equal rights in all the territories and opposed any infringement on those rights.

Resolved to its simplest form, then, the challenge of the 1850s was whether American constitutionalism could reconcile nationalism with minority rights. The south, a debtor section, was a conscientious minority seeking the preservation of her political and economic system, the basic attributes of which were monoculture and slavery. The north, a creditor section, was developing an industrial and commercial order, the success of which she felt depended on a high protective tariff, a sound currency and a central banking system. Though the planters of the south were a distinct minority, they dominated the political, economic and social pattern of that section, and they saw in the Constitution safeguards for the protection of their interests. On the other hand, many in the north saw in the southern way of life only tyranny and totalitarianism.

II

Today a similar challenge exists in the form of totalitarianism and communism. Again democracy and capitalism are on the defensive. And the various solutions pro-

posed for resolving the differences between the two ideologies are highly suggestive of those offered a hundred years ago when the slavery controversy was paramount in the United States.

First, we have the "abolitionists," who would go to the very core of the problem—Russia herself. They would cease giving injections of gold to the victims of arthritis via European recovery programs and North Atlantic treaty organizations. They have diagnosed the disease as cancer, and would eradicate it by blowing Russia off the map with atom bombs and hydrogen bombs. With such extremists it is impossible to reason because they are convinced that the only solution is all-out war with Russia. They have not learned that instead of solving problems, wars usually beget new and often more serious problems. They do not recognize the value of time and patience, both of which are on the side of democracy and capitalism. They have not learned that government must rest upon the consent of the governed. Nor do these extremists understand human nature. Basically, man thrives on competition. If an equitable distribution of wealth were possible, it would not long remain equal because somebody would soon inveigle his neighbor out of his newly acquired gains.

Second, we have the David Wilmots—those who feel that it is the mission of the United States to stop the spread of communism, who would "contain" communism. They believe in rearming the free world, failing to reflect that this may dangerously dissipate America's strength. They believe in Marshall plans, North Atlantic treaty organizations and mutual assistance pacts. They believe in erecting a wall around Russia and her satellites by building bases from which attacks can be launched. These Wilmots do not realize that two can play at the game of containment. They favor America's cold war against totalitarianism and communism. However, a cold war can easily become a hot war. In short, the policy of containment—treaties, alliances, rearmament and militarism—clearly spells "w-a-r." History has proved this time and time again.

Third, we have our Crittendens, who would draw lines of demarcation between the two competing ideologies of the day. In Germany they set up four zones of occupation and even went so far as to divide Berlin among the conquering powers. In Korea they decided on the 38th parallel as a line of demarcation between communism and democracy. Just as the Crittendens of the 1850s would have divided the United States into two armed camps, the 20th century Crittendens have made Korea a battlefield. The creation of artificial boundaries, without regard to nationalities, among occupational forces with different aims, objectives and ideologies proved catastrophic at the Paris peace conference a generation ago. In the 1930s H. G. Wells predicted in *The Shape of Things to Come* that World War II would begin in the Polish Corridor in 1940. He was wrong: it came in 1939.

Fourth, there are the contemporary advocates of popular sovereignty, who feel that basically there is no real issue between totalitarianism and democracy and between capitalism and communism. Therefore, they believe, each territorial group should decide for itself whether it wants to live under the former ideology or the latter. They believe in the right of free expression and self-determination for all peoples. In areas where there is a major difference of opinion as to the two ideologies, this group would hold plebiscites. They forget that if such an area is located equidistantly from a democratic power and a totalitarian power, *non bona fide* groups may infiltrate it in order to win the plebiscite. In France and Italy, for example, where the Communists are strong, elections are frequent and bitter and there is always danger that armed conflict may accompany the balloting.

Fifth, we have the Calhouns and Davises of today, who believe that the conflicting ideologies can coexist, just as John C. Calhoun and Jefferson Davis, in the final analysis, felt that the north should have let the south develop along her own lines. Under the American Constitution, these modern counterparts to the men of the 1850s reason, democracy and property rights are protected. If Russia's constitution encourages totalitarianism and communism, the other powers should let Russia pursue her own way of life. This, they say, should hold especially for nations that formally recognize Russia. They see America's foreign policy as somewhat incongruous so long as the avowed enemy is communism and totalitarianism, and all the while the United States maintains diplomatic relations with Malenkov's Russia, Tito's Yugoslavia (apparently his brand of communism is acceptable) and Franco's Spain. In their opinion, Americans should realize that the Russian experiment is only a generation old and, given sufficient time, will prove itself inadequate because it ignores the political axiom that government must rest upon the consent of the governed and the economic axiom that man thrives on competition and free enterprise. Since Russia's ideology contains the seeds for its own downfall, why not give those seeds time to sprout? It is no secret, they add, that all is not well behind the iron curtain.

So much for the parallel between the America of the 1850s and the 1950s. Does it hold a lesson for us? I think it does.

III

War, one cannot repeat too often, while it may appear to solve immediate issues, usually engenders problems even more difficult of solution. The Civil War was a victory for northern industry and nationalism, but it bequeathed a gaping wound which has been slow to heal. Feeling that righteousness had fallen prey to brute force, the south long nursed a lost cause. The Reconstruction, in the end, was a failure. It was too extreme to last, and its legacy was a Solid South. Moreover, the Civil War failed to solve the racial problem. A century later we are still seeking a way for the two races to live side by side more amicably.

Today then, as many leaders talk about the inevitability of war, we might well ponder the case for coexistence. The relatively minor havoc wrought by World War I created the conditions out of which fascism and communism evolved. The desolation and dislocation wrought by World War II have permitted the spread of communism over a vast area. What would the consequences of a third world war be? American casualties would be catastrophic. The devastation inflicted on the country would be beyond imagination. Assume that the enemy surrendered unconditionally and that the United States could carry on civilization; would it be worth the cost?

Think of the trials, the tribulations and the cost to

America of rebuilding part of Germany. Consider the difficulties the United States has encountered in Japan, where there are no problems of getting along with other armies of occupation. Contemplate, if possible, the task of policing China, Russia and the communist satellites. What sort of surviving conquerors would Americans be? Who of us desires to visualize his children and grandchildren as members of an American master race?

No, war is not the answer. The challenge confronting the United States is to stop Russian imperialism without war. Let us put our own house in better order by re-establishing a sound economic system, by balancing our budget, by achieving a more satisfactory solution of our racial problem, and by abandoning an armaments race for an imaginary war which the Russians seek to avoid at all costs. Many of the policies which the United States has been pursuing for the past twenty years create an atmosphere which is conducive to communism.

The goal of the family of nations should be the establishment of a world order in which disarmament *under law* can become a reality, an order in which peoples can cooperate to eliminate the injustices and evils that move men to violence. We Americans take pride in our ability to solve vexing problems efficiently and get them out of the way. We like immediate results. However, the challenge of the 20th century—democracy versus totalitarianism and capitalism versus communism—will remain for decades. Only time, patience, intelligence, tolerance, understanding and cooperation will effect a solution. There is no choice except coexistence. That, it seems to me, is what our own history tells us.

Church or Country Club?

By a Member

WHEN a friend recently said to me, "Why, your church is just like a country club, isn't it?" I was startled. First, that she should consider the church to which I belong my responsibility; second, that she should look at it as simply another social club.

Like a country club in what way? I asked myself. Why, everyone said it was the most popular church in town. When couples move in, even the outsiders advise: "Be sure to join First Church, they have such good times."

Of course, I realize that the emphasis in our church has as in many another been on social activities and organizations: parties, suppers, picnics, and a good time in general. At these gatherings it is the club idea that is emphasized. No money is to be asked for the church, since this might scare some of the members away. Nor is any note of religion to be injected, though I did hear one of the leaders explain that occasionally she tries to tuck in a religious note. With those of our members who enjoy these parties our pastor is so popular that when he takes a vacation they practically boycott whoever is taking his place. When he returns in September they all flock out *en masse*. Our minister *is* popular. He moves with the young. Their organizations flourish. There is never a dull moment.

Only the elderly are overlooked. That they sometimes need as much encouragement and good cheer as the young seems not to be realized. That they may have sacrificed for the church for many years is as nothing. Only their financial aid is asked for; their advice is considered fuzzy. In a word, anyone over 65 does not belong to the club.

Sermons and prayers are read at the Sunday service, which must not last more than one hour. Weekday religious services have, of course, long since been abandoned, for no one but a few of the old members would come.

It is numbers that count in our church, and our church is popular. People flock in and no questions asked. The idea that those seeking admission should have a quiet and heartsearching get-together with the pastor and deacons is strictly gone by.

So as I have taken time out to consider our church, I have concluded that perhaps my friend is right when she says that it is "like a country club."

But is our church the only one where the secular trend is moving in on our religious integrity? Unfortunately, no. Consultation with others points out that this note of easy ethics is making itself felt in many churches. Sunday cocktail parties, excessive profanity, easy divorces, church money raised by all kinds of sensational methods.

Said a young minister to me recently: "I have just had a couple, one of whom is a teacher, come to me seeking admission to our church. When I asked them the reason for the transfer from another church in town, they explained that they could no longer remain with a group that openly stated in a local newspaper announcement of a church benefit, 'Bring your liquor with you.' "

Yet to leave a church because one is unhappy over its standards does not seem to me the best solution. It is a bit like running from a building and shouting "fire" instead of trying to do something to put out the conflagration.

For a church is every member's responsibility. It must not be just "your church" or "their church" or the "minister's church." Rather, to everyone connected with it it must be "my church." Mine to attend, mine to support, mine to pray for, mine to improve.

And church history goes to prove that a dedicated few have often been able to halt the pagan drift that tends to destroy our moral and spiritual legacy. Can we not live our Christian life right in the church where we are, courageously and prayerfully, remembering that a Valiant for Truth sounds no trumpets before him?

'. . . *The Victory!*'

BELIEF has had me down:
I gasped for breath . . .
began to drown
in depths of doubt:

almost within grim grasp of Spirit Death
I flailed about;
my agony was prayer.
Although there was no word,
God heard.
He said, "My rock is there.
Stand upon Faith!"

BETH DUVALL RUSSELL.

Christian Family Living

By J. C. Wynn

IN THE CITY of Toronto stands a statue to a great and noble pioneer: Robert Raikes, the founder of the Sunday church school movement. Deserved honor has accrued to his name and all Protestant Christianity is grateful to him.

Nonetheless, the time has come to suggest that we have too long honored and too carefully preserved an educational program which still contains the marks of English life in 1780. True, Robert Raikes could hardly recognize in the program of today a lineal descendant of his own. Curriculum and leadership, devices and techniques have changed with changing conditions. But the first major change from the pattern he set in 1780 is just beginning to be realized, in spite of the fact that we have known for some time what that change must be.

Primacy of the Family

All of us are well aware of the primacy of the family in Christian education. We need no prompting to recall that parents are the first teachers of religion, that the faithful Sunday school pupil spends 90 hours under the influence of his home for every hour spent in church, and that the child is available to the training of parents in those most plastic years of life when he is not in direct touch with the church at all.

Clearly such realizations call for a reorientation of our teaching approach. But we have been very loath to attempt it. Even those denominations whose curriculums are built on the plan of parent participation struggle constantly against the tendency to revert to the 1780 plan of church school education. Sometimes they act as if parents do not exist.

It would be better, far better, if we disbanded the conventional "Sunday school" entirely and began with a new and daring approach, perhaps as courageous for our time as Robert Raikes' was for his. We could put our Christian educational task where it belongs, on the shoulders of parents, and put the church at their service. The steps would be something like these:

1. Provide a graded curriculum that parents can teach to their children in family living, largely by informal education.

2. Organize in every church stimulating classes for parents to help them accomplish this job at home. These would make up the larger number of adult classes. They would necessitate a heavy task of leadership training across the entire church.

3. The children's departments, accustomed to the 9:30 a.m. Sunday hour, need not be deprived of it. Rather it can be used for an extension period—often wished-for and seldom realized—for projects, crafts and committee work. The church school teachers would thereby assume their rightful place of assisting and augmenting the actual teachers, the parents.

4. The young people, educated not only by the family but also by their own contemporaries, would have their gatherings at church, either during the parents' classes or at another time. In their time together they would concentrate on the informal sort of youth program we have generally associated with the evening meetings, where discussion topics have become the custom rather than a formal class.

A Realistic Program

This is a bare outline of the kind of program that would place squarely upon the family its God-given responsibility in Christian education. It is a program that faces realistically the need for Christian development in a critical age. Robert Maynard Hutchins recently advocated that we empty our public schools of children and replace them in the classrooms with adults because we are too near the zero hour of civilization to continue traditional forms of education. Since the church's ministry to children is always via adults, we would be wiser to transfer our teaching attention to the adults, especially to parents.

To be successful, however, the church's family life program greatly needs a thorough understanding of the theology of family life. For a long time we have left untouched vast areas of biblical doctrine concerning the family. Never before have a Christian view of sex and an honest approach to the subject been so desperately required. We would do well to give our people as comprehensive a program in sex education as the Roman Catholics often give theirs, emphasizing doctrines with which we take issue.

The publication of the Kinsey reports should awaken the church as never before to this obligation. Our people greatly need instruction in sex ethics within the framework of God's will. They must be helped to gain understanding about the absolute standards of sex morality, the sanctity of marriage, and the physiology of sex that has been ordained by an omniscient Creator.

The Unmarried 'Family'

Concentration on the primacy of the family in church education does, however, involve considerable risk of compounding the problems of people outside "average family" life. The church must shun those stereotypes of thinking that leave no place for the unmarried adult and seem to imply that the only abundant fulfillment of life is in marriage, and with children. To those whose life does not include this picture of apron, fireplace, tricycles and slippers, the church has a real duty.

Fortunately, many adult programs are aimed at serving this sizable segment of our parish memberships: young adult groups for single people, men's clubs that provide for fellowship of married and single men, businesswomen's guilds, older adults' fellowships (where "single" status means also the widowed). Such programs are to be found in the churches of any denomination. But this is not enough. More and more, our preaching and teaching program, our training in worship and our pattern of thinking need

to consider *all* of our constituency as the church family.

In this connection, it might be very wise for church administrations to declare a moratorium on the organizing of any new groups. We Americans are sometimes guilty of the accusation hurled at us by an English cleric: "You are always building expensive staircases that no one wants to go up." The serious fact is that these very organizations tend to break up the family unity that we praise. Father goes to the men's class, mother to the ladies' guild, sister to the junior choir, brother to the intermediates. The church can be a divisive organization, tearing apart the family by unthinking enthusiasm for special groups.

Much better are the churches that get at this problem by scheduling a family service, in which even the preaching is understandable to the whole family and the worship is explained as it progresses. Those churches are to be commended that consider men's work, for instance, to be what a man does in his church life rather than what he does in a men's meeting which requires him once a month to come out of his home and away from his family. Some churches even know that Sunday evening is an ideal time for family life, and therefore schedule no Sunday night youth meetings, choosing rather to do their work with youth at a time when it does not jeopardize family solidarity.

Further to emphasize its responsibility for the Christian family, the church might return to a method of counting membership that was once rather widely used. It still continues in the churches of northern Ireland. There the size of a parish is reported not by individuals but by family units. The local church does not have a membership of 852 individuals; it is composed of 390 family units. Families are defined in terms of household relationships—parents and children living together, or a grown son with his father, or a husband and wife, or a single person living alone. This method plainly thinks of the church as made up of people in relationships to each other, rather than as disconnected units. If our church program were also built on such a view it would begin to answer the needs of 1954 instead of 1780.

In that play which contains so much religion under the irreligious title of "The Cocktail Party," T. S. Eliot writes sadly of the all too typical family group of today. Husband and wife, he says, separate casually in the morning and come together just as casually in the evening. They understand neither themselves nor each other, much less their children. A tragic picture, and not a picture of the *Christian* family. It is a cynical portrait from a critical age, an age in which the church needs radically to revise its attitude toward the family.

History's Little Joke Book

EDITOR THE CHRISTIAN CENTURY:

SIR: All the pictures I have ever seen of Clio, the Muse of History, have made her out to be as solemn as an owl, with the preoccupied air of a schoolgirl worried to death trying to remember a thousand dates. I am sure the artists have not done right by our Clio. For there is a distinct wink in her eyes and a smile around her lips. Her Book of History is, in its best parts, a joke book. Sometimes it takes a few centuries to see the point of the joke, but it is there all right. History is fascinating because so much of it is outlandish and quite improbable.

Here is a great historian, George M. Trevelyan, recording one of Clio's little jokes. He writes that the chief result of the Roman occupation of Britain was one that would have greatly surprised Julius Caesar and the Emperor Commodus; namely, the introduction of Christianity into Britain. Caesar *would* have been surprised! All those years of conquest, just to make way for a religion that was not even in existence in his lifetime!

Another beautiful little joke has to do with one of the most wonderful of all man's creations, the English language. Its greatness came from its being outlawed by the top level of society. The crowd of bandits and freebooters who followed William the Conqueror into England despised the Anglo-Saxon tongue. They spoke a higher tongue, French, with some mixture of Latin. English was deemed fit only for swineherds. So English was exiled from court and cloister and sneered at as a peasant's jargon, the talk of ignorant serfs.

That made the fortune of the language. Banished from scholarship, it adapted itself to the needs and uses of life. It lost its clumsy inflections and elaborate grammar, and acquired grace, suppleness and adaptability. There was another little joke of the Cinderella sort—"the stone which the builders rejected becoming the head of the corner," the vulgar "jargon" bursting forth in the sudden glory of Shakespeare and Milton.

It is in matters of religion that the smile behind the solemn brow of Clio is most evident. One of the loveliest "jokes" in all history is found in the Gospel of Luke: "In those days a decree went out from Caesar Augustus that all the world should be enrolled. This was the first enrollment, when Quirinius was governor of Syria." There was the highest brass, imperial and provincial. But its only role was to be the background for the birth of a baby to a young Jewish woman in a stable. Clio must have laughed at that one.

Literature is filled with little jokes, not so funny at the time but often sidesplitting later. Thus in 1855 a poem entitled "Birdie Bell" was sweeping the country. The printing presses were kept running to meet the demand. A book of poems with the title "Leaves of Grass" was also published. It made as much noise as a snowflake. Where, O where has "Birdie Bell" gone? The "Leaves of Grass" are still growing.

It is exciting to think that history is setting up similar jokes now. I wonder if the 21st century will not look back at all the thundering headlines and bomb tests of today and smile to record that the event that really counted was the growth of the World Christian Church. Stranger things have happened. Let's come back in 2054 A.D. and see. Is it a date?

Yours,

SIMEON STYLITES.

MARCH SURVEY OF BOOKS

Bowles on India

AMBASSADOR'S REPORT. *By Chester Bowles. Harper, $4.00.*

CHESTER BOWLES was United States ambassador to India and Nepal from the fall of 1951 to the spring of 1953. During his 18 months in that office he traveled 60,000 miles in India. He visited thousands of villages and talked with a multitude of people, educated and uneducated, rich and poor. He also visited a dozen other countries in Asia. By his friendly and candid ways he won the confidence of the people of the countries to which he was accredited as well as the appreciation of the countries which he visited more briefly.

Bowles urges that our ability to influence the future of the area from Tokyo to Casablanca, where more than half the people on earth dwell, "will depend upon our ability to listen objectively and with humility and try to understand." That he "listened" and that he "understood" in a remarkable degree will be the testimony of informed readers both in India and elsewhere.

This book is a concise and comprehensive view of Indian life, devoted primarily to the years since 1947 when India won her struggle for freedom. The author records the "rise and fall of the British empire" in 12 pages! Some of his observations may not please his British friends, but they will find in these pages at least one rare compliment: "The British people have often achieved greatness, but never were they greater than in the time and manner of their leaving India, Pakistan, Burma and Ceylon."

Obviously it was important that Mr. Bowles and Mr. Nehru understand each other. Their first interview did not go well. Mr. Nehru answered questions politely, then paused and looked out of the window. The interview lasted 20 minutes. However, on the next occasion after dinner the men spent three hours together in which Mr. Nehru did 90 per cent of the talking, revealing his devotion to Western ideas of democracy yet showing his determination to remain Asian. In this and numerous subsequent contacts Mr. Bowles came to understand the mind of Mr. Nehru (and the Asian mind) as few men from the West have done in recent years.

In line with this understanding of the Asian mind Mr. Bowles quotes with pleasure the observations that Mr. Dulles made about the nations of south Asia and the Middle East to the effect that they are "proud peoples" and that "we in the United States are better off if we respect and honor them, and learn the thoughts and aspirations which move them."

The ambassador gave much time to improving the United States information service in which libraries, radio, movies, publications and pamphlets and work of the local press were developed and utilized to explain the successes and failures of America with respect to things that interest the Indians. The purpose was to help India in building a happy and strong democracy for its own sake rather than in opposition to communism.

Another major activity was economic aid, which is explained in detail. Economic and military aid should be completely separate but parallel programs, Bowles believes, and Point IV personnel should be carefully selected and trained. He looks back to Thanksgiving Day 1951 as the day when he discussed the down-to-earth "community development" with Mr. Nehru and informed him that the United States government had offered $54 million in economic assistance with no strings attached. To initiate this notable development through local efforts the United States furnished one-sixth of the cost, largely through equipment from the United States, and India provided the rest.

Mr. Bowles recognizes two principal problems as in the last 20 pages he outlines a "policy for Americans." The first is dealing with points of conflict where there is now fighting or where fighting is likely to break out. The second is the development of the long-range program which will help democracy to win out in Asia, Africa and South America. We have to put out fires but we need also to fireproof the buildings. "History only asks that we try our best. Above all that we act in faith, not fear."

It must have been a keen disappointment to Mr. Bowles that, owing to the change of administration in the United States, he had to leave the work to which he was so deeply devoted and in which he was so conspicuously successful; but throughout the book there is no unkind word for the Republican administration or others with whom, for one reason or another, he may disagree. The reader may well bring to this book a similar open-mindedness and magnanimity.

During the coming months this book will be widely read throughout the country. Nothing but good can come from such reading. It will furnish a background of understanding of one of the great issues of this century: will communism or democracy claim India and Asia?

RAYMOND A. DUDLEY.

Anglicans vs. Rome

INFALLIBLE FALLACIES—AN ANGLICAN REPLY TO ROMAN CATHOLIC ARGUMENTS. *By Some Priests of the Anglican Communion. S.P.C.K., 1s.*

THIS is the pamphlet of 32 pages made famous by wide publicity in the press, secular and religious, because of its endorsement in a speech by the Archbishop of Canterbury. It has drawn lengthy and sometimes heated replies from Roman Catholic writers. Its purpose is to reiterate and defend the catholic continuity of the Church of England and its daughter churches around the world, and to protest against the aggressiveness of Roman Catholicism in England. It defends the validity of Anglican ordinations against the condemnation of Pope Leo XIII, reviewing briefly the whole history of the controversy, asserts that Henry VIII did not found the Anglican church, defines the nature of the royal supremacy in the English church, and tells Anglicans why they should not become Roman Catholics, repudiating the "doctrinal errors of the Roman church," particularly papal infallibility, the Immaculate Conception and the Assumption. It closes with blasts against Roman totalitarianism, intolerance, proselytizing and duplicity (illustrated in divorce cases), and finally an expression of hope for the reunion of Christendom.

The pamphlet is not above objective criticism. In spite of the fact that it defines the doctrine of the infallibility of the pope quite correctly, it goes on to confuse it with a sort of ever-ready omniscience. Its strong condemnation of the Marian doctrines will not be agreeable to Eastern Orthodoxy, with which Anglicanism is on very friendly terms. It betrays fear of Roman Catholic successes in England. This is shown notably in its references to current church attendance, and is its chief significance.

The pamphlet is very interesting as a summary of pertinent Anglican history from the absolutist days of Henry VIII to the reign of Elizabeth I. The most satisfactory thing about it is its explanation of the royal supremacy and the stability that it gives the Church of England. The pamphlet will tell the world something it might as well know about the Anglican communion, and make one more important contribution to the cold war between Roman Catholicism and Protestantism.

JAMES M. MALLOCH.

Episcopal Preaching

THE ANGLICAN PULPIT TODAY. *Edited by Frank Dean Gifford. Morehouse-Gorham, $3.50.*

THE DEAN of the Divinity School, Philadelphia, has collected into a book of 235 pages, 42 sermons by leading preachers of the Anglican communion. In his foreword, the editor tells how and why he got the sermons together. He does not claim that they are "the best sermons by the best preachers," but that they are representative of preaching in the "Anglican fellowship." They are undoubtedly thoroughly representative of Anglican thought at the top and should for that reason be carefully read by all concerned. It is important to Episcopalians and of interest to others to find out what is being said generally in Anglican and Episcopalian pulpits in Britain, America, Australia, Canada, Africa and Japan, which are the countries to which the selected preachers belong.

One of the contributors has written me:

"Frankly, the whole book disturbs me quite seriously with its overemphasis upon the church and serious lack of good old expository preaching." That is unquestionably a valid criticism of the book; in fact, I think, the best criticism. The sermons, while unquestionably good and scholarly, never move one to tears or provoke laughter. They sound academic. But it is to be noted that the editor implies in his foreword that "less biblical or expository preaching and fewer literary quotations or illustrations" are characteristic of, and not deficiencies in, Anglican preaching.

One sermon is of special interest, the one by Dean John C. Leffler of St. Mark's Cathedral, Seattle, because it uses the old allegorical method of biblical preaching to get some use out of the notion of the second coming of Christ without the second coming itself. Other sermons will attract special notice because they present ideas which are being played up in Anglican religious education today. For instance, the Bishop of London endorses the currently popular idea that resurrection of the body, derived from Hebrew thought, rather than immortality of the soul, coming from Greek thought, is the real Christian doctrine. The Archbishop of Canterbury, whose sermon is naturally placed first in the book, defines the temper of Anglicanism as "a spirit of ordered liberty and self-disciplined freedom," pointing out that "there are no specifically Anglican doctrines" apart from historic Christianity as it "evidently appears as such in the Scriptures and in the Creeds." That point of view suits Episcopalians perfectly. Dr. Gifford deserves praise for his excellent work as editor of the volume.

JAMES M. MALLOCH.

Intelligent Ministry

PSYCHOLOGY OF PASTORAL CARE. *By Paul E. Johnson. Abingdon, $4.75.*

MANY books have been produced in the past quarter-century dealing with the application of psychological insights and techniques to the work of the pastoral counselor. In this book the author sets himself a larger task; that is, the application of psychology to the whole round of the pastoral ministry, including pastoral visitation, preaching, Christian education, group leadership, premarital and family counseling, and ministry to the sick, dying and bereaved. He gives adequate attention, however, to the more limited field of pastoral counseling, and makes a significant contribution to the development of theory in that field.

For a short description of his own approach to counseling he uses the phrase "responsive counseling." He is strongly opposed to an authoritarian attitude in counseling, but does not go all the way with Rogers' "nondirective" approach. "Responsive counseling" is, to use Johnson's own words, "a positive activity in contrast to the negative passivity implied by the term *nondirective*. To respond is to answer back. It is a sequel to a previous event, a reply to one who speaks first . . . The counselor is responsive to every mood, feeling or attitude expressed."

However, the response which Johnson approves actually goes little beyond that which Rogers advises. The counselor is to be "ready to respond by restating the feelings implied." And that, if I understand him, is precisely what Rogers proposes. It is this "restating" the feelings and attitudes, "reflecting back" the ideas of the counselee, that seems to me to be so artificial as I read some of these counseling records. The give and take of genuine conversation is almost completely lacking. For example: "I've been a minister for three years but I'm rather restless, I don't know. Do you think I'm cut out for a minister?" To which the counselor replies, "You have some doubts about yourself in this work." Or again, the counselee says: "I try to forget everything that happened. That's the only way. I'd go mad if I thought much about it." To which the counselor replies, "You feel it's best to try to forget what happened."

I cannot imagine myself carrying on a conversation for long with so little encouragement. However, in fairness to Johnson it must be said that some of his approved recorded material does give the counselor a more active role. Probing questions are sometimes asked, questions concerning possible alternative courses of action are sometimes raised, and the interview sometimes proceeds almost like a real conversation. But the studied effort to avoid all suggestion of any positive guidance in these counseling interviews usually lands counselor and counselee in the dullest and most sterile bandying of words. Artificiality, it seems to me, can be as ruinous to good counseling as authoritarianism.

Since Johnson is concerned with pastoral care in all its aspects it may be well to examine his definition of that task. "Pastoral care," he says, "may be defined as a religious ministry to individual persons in dynamic relationships, arising from insight into essential needs and mutual discovery of potentialities for spiritual growth." And the psychological frame of reference for the entire study is what he calls "interpersonal psychology"—the scientific study of persons interacting with other persons. His approach seems to me to be sound and his treatment of the subject adequate and enlightening.

The author discusses with insight and wisdom the pastor's opportunity and responsibility for marital and family counseling, and the manner in which it should be conducted. If ministers accepted responsibility in this field and performed their tasks with the intelligence and concern which the chapters on these subjects reveal, our rising divorce rate might begin to decline and we should have more happy families. The chapters dealing with pastoral ministry to the sick, dying and bereaved are sensitively written and must be grounded on rich experience. "The Pastor Himself" is a chapter which all ministers should read and take to heart. No pastor can do his best work unless he takes into account his own biases, prejudices and hostilities, and possesses some real insight into his own motivations.

The author never forgets that he is talking to ministers and about pastoral psychology. This is not just another book about emotional problems and their treatment, addressed to the general public; it is for ministers who take seriously their professional responsibility as pastors. The peculiar resources of the Christian faith, the support available in the beloved community of the church, and the reality of vital and sustaining personal relationship with God are always kept in the foreground.

This book is a valuable addition to the contributions which Dr. Johnson has previously made in this general field with his *Psychology of Religion* and *Christian Love* as well as his numerous articles in religious and psychological journals.

CHARLES T. HOLMAN.

Rival Faiths

PSYCHOTHERAPY AND THE CHRISTIAN MESSAGE. *By Albert C. Outler. Harper, $3.50.*

THIS is the most searching comparison of the Christian approach to man and that of contemporary psychotherapy which has yet appeared. It is the kind of book one would expect from a man who *is* among the ablest of the younger Christian thinkers in America today. With real knowledge of both Christianity and psychotherapy, it tackles constructively one of the livest, most fascinating and most important ideological issues of our time.

The author's central thesis runs like a refrain through the entire book. Contemporary psychotherapy has two sides. On the one hand it is a practical wisdom which includes both an empirical science that gathers facts pertaining to mental health and a technique for promoting the same. It is also, however, a philosophy, complete with a world view (naturalism) and a full-scale estimate of man (humanism).

These two sides of psychotherapy must be clearly distinguished. From the practical and scientific side the Christian has a great deal to learn. There is nothing in this side of psychotherapy which is not compatible with Christianity at its best, and there is a great deal to correct aberrations within Christianity and creatively deepen its insights. The philosophical side of psychotherapy is something else again. Here the author's contentions are three: (1) There are crucial differences between the working philosophy of contemporary psychotherapy and the main traditions of historic Christianity. (2) Psychotherapy's current philosophy is in no sense entailed by its empirical findings or practical results. (3) The Christian philosophy provides a more adequate frame of reference in which to accommodate the total range of human experience and a more rewarding context for counseling.

From psychotherapy as empirical science

and working technique, Christians can learn or relearn the following things: (1) the importance of respect for persons; (2) the intricate interpenetration of the biological and psychological aspects of life; (3) the meaningful pattern which lies behind neurotic behavior, which should keep us from dismissing it as simply perverse or senseless; (4) the nature and value of the art of listening; (5) the career line of personality growth and the ways it can be twisted; (6) the dangers latent in the moralistic approach to life; (7) the delusive and compensatory character of much religious thought and feeling; (8) the way energy can be locked up or dissipated by psychological conflicts within the person; and (9) the sovereign virtue of love as the most important factor in human development.

The author is outspoken in his gratitude for these practical contributions of psychotherapy. The bulk of his book, however, consists of an analysis of fundamental differences between the Christian philosophy of man and that which prevails among psychotherapists today. Four specific points are singled out for careful comparison: the concept of the self (man); the human quandary (sin); the human possibility (salvation); and the ordering of life (ethics).

The four central chapters of the book which take up these four topics begin in each case by presenting the points of view of the leading schools of psychotherapy on the problem and noting the large extent to which Christianity can agree with and profit from these. Certain crucial differences persist, however, and the second half of each chapter seeks to bring these into relief with a statement of the Christian doctrine concerning the problem in question as this contrasts with the doctrine of psychotherapy. This is not the place to restate the differences Outler finds on each of these central concepts. It is sufficient to say that the crucial differences as a whole turn on the psychotherapists' denial of man's true freedom, his transcendence over nature, his true stature and significance which derive from God's love and his own individual eternity, his need for the kind of depth regeneration which comes through entering into the field of God's love, and the divine initiative in human regeneration.

The book's only deficiency lies at this point. When the differences between the two viewpoints become crucial, the author invariably falls back on the language of theology; hence his book will speak more to Christians than to psychotherapists. There is, of course, nothing wrong with this, except that the other audience needs the book so much more. Leading theologians today understand what's going on in psychotherapy more than psychotherapists know what's going on in theology. Consequently there is urgent need for a book bridging the two fields which takes special care to clear the ramp leading off on the theological side of roadblocks which can so easily discourage psychotherapists who may be trying to get across into this unfamiliar territory—roadblocks of undefined terms like "transcendence," professional shorthand phrases like "God in Christ reconciling the world unto himself," and concepts like "depth regeneration," the psychological referents of which are far from apparent.

In the closing pages of Mr. Outler's book we read: "The first question to be asked of a basic but 'nonverifiable' belief are, What psychodynamic role does it play in the existence of the believer? What is the psychic gain derived from it?" Psychotherapists and many others will wish that the author had pursued these questions further in his own statement of the Christian faith. In any event, this is what the next important book on this subject should do. Using insofar as possible the language of psychotherapy itself it should try to answer the following questions:

1. What are the specific psychic gains which derive to the true believer in the Christian faith?

2. Are these gains empirically confirmable? Dr. Outler's attitude toward empiricism is not clear from this book. At times he seems intent on curbing its domain; at others he seems quite content to rest his case for Christianity on its greater effectiveness in the counseling situation and the ordering of life as a whole. What, for example, is the intent of the single quotes around "nonverifiable" in the previous paragraph?

3. Can these gains be derived only from the Christian faith?

4. To what extent does the Christian faith stand or fall on its derivative psychic gains? If equal psychic gains were to derive from an alternative faith, would this make it Christianity's equivalent? If a given doctrine of Christianity were shown to have no psychic value, would this be grounds for discarding it?

But to criticize a book for not doing what the book after it should do is no criticism at all. Outler has written a most valuable book. He has shown conclusively that the conflict between psychotherapy and Christianity is not a clash between science and faith but between alternative faiths. He has also contributed significantly to the growing body of literature which seeks to compare the psychological repercussions of the two faiths. If we add that this comparison is still incomplete and inconclusive, I am sure Dr. Outler would be the first to agree.

HUSTON SMITH.

In Time of Sorrow

THE FUNERAL AND THE MOURNERS. *By Paul E. Irion. Abingdon. $2.75.*

RECENT articles in various periodicals indicate a growing dissatisfaction with today's mortuary practices in the United States. There is a tendency to let the funeral director supplant the minister in what has been one of the impressive and meaningful rites of the church. Although sudden death is all around us, we are still unwilling to "look at death with a steady eye." This drives us to evasions in which we are satisfied with sentimental feelings produced by the smell of flowers and a mortician's skill, instead of facing the fact that death is the lot of all mankind and that its presence may bestow a benediction on our lives. Perhaps we have our ministers to blame for our being willing to have the last rites for our dear ones and ourselves anywhere else than in the sanctuary of our church.

Paul E. Irion is a young minister in the Evangelical and Reformed Church. A poignant experience early in his ministry aroused a desire to improve the ministration of the church to those who sorrow. After several years of study and experience he has told us in this book what he has learned in that field. The bibliography reflects modern thought on the subject of the Christian funeral. The style is clear, charged with earnestness. Case histories are frequently inserted, but they are brief and to the point.

The adequate pastor, the author contends, will prepare his parishioners for the experience of death in their families. Intuition or outgrown ritual cannot be depended on to meet the deep crises of human experience. Some churches require the minister to give one service a year to the interpretation of death, bereavement and mourning. The pastor must make a sincere study of modern psychology and get from it a better understanding of the manifestations of grief. He will encourage those who are stricken to resist social pressures that impute lack of faith to the person who is deeply shaken by the loss of a loved one.

Irion puts special emphasis on what he calls the therapeutic value of mourning. Too often well meaning friends make a great effort to take the mind of the bereaved off his loss; they try to entertain him, to fill his mind with pleasant thoughts, and exhort him to be brave and composed. This may be very distasteful to him and may prevent him from doing the type of mourning that will have a therapeutic effect. Nervous disorders may easily arise from this unnatural suppression, and a normal adjustment to the new life may be weakened or retarded. It is much better to encourage him to talk freely of the deceased and to recall memories of their experiences together. Then he will face the reality of death and his personality will not suffer from the repression of normal feelings.

This consideration of the needs of the bereaved permeates every section of the book. The author maintains that there is a need for studying the funeral service in its psychological dimension, framed by the needs of the individual mourner. The pastor must go beyond sympathy to empathy, where he can really enter into the experience of those whom he is seeking to help. The funeral service must be carefully prepared to meet the needs of the bereaved. There should be postfuneral visits to help them as they come out of the traumatic stage and seek adjustment to the routine of daily living.

In the chapter on "elements of the

funeral service," the author discusses Scripture readings, prayers, sermon, music and committal service. As to music, he quickly rules out such lugubrious sentiments as "Going Down the Valley One by One," but says that good music should not be opposed on the ground that it is emotional. Favorite hymns of the deceased may be used, and he recommends the use of congregational singing to emphasize the sharing of sorrow by the entire community in the service. I wonder why he did not mention good organ music, without words. What can lift the sorrowing soul into the presence of God better than the ebb and swell of good organ music? "Finlandia" has been used most effectively, with its suggestion of the turbulent and the serene phases of the life of a departed friend.

PEARL MAHAFFEY.

Sociology and Religion

RELIGION, SCIENCE AND HUMAN CRISES, A STUDY OF CHINA IN TRANSITION. *By Francis L. K. Hsu. Routledge & Kegan Paul, Ltd., London; Grove Press, 795 Broadway, New York, $3.50.*

CHINA COAST FAMILY. *By John C. Caldwell. Regnery, $3.50.*

TWO QUITE different fields of thought and observation are represented in these books. In the first, a Chinese sociologist analyzes the behavior of a community in Yunnan province under stress of a cholera epidemic, in order to bring new data to bear on the standing problem of the relation between magic, science and religion. In the second, a son of a devoted missionary family on the Fukien coast tells a heartwarming story of high adventure in the experiences of that family during the half-century which saw the Boxer rebellion, the Nationalist revolution, two world wars, and the coming of the Communists.

The Chinese author, aware of the works of Frazer, Durkheim, Malinowski and others, is convinced that in these and in writings stemming from their influence the distinctions between science, religion and magic are too sharply drawn. Direct observations made in a concrete situation where all three tendencies were present show that the people themselves are conscious of no such distinctions, but react fundamentally in terms of the pattern of their culture in which all three play a part.

Dr. Hsu's study is based on data obtained in 1942. A cholera epidemic, originating somewhere in western Yunnan, spread along the Burma road and took a heavy toll of life in West Town (a pseudonym) during the period May 10-June 10 of that year. With the eye of a scientist, Dr. Hsu took note of things done, said and believed in the attempt of the community to rid itself of the evil. He witnessed the ceremonials for "uplifting the dead." He observed the mixed use of Chinese drugs, moral injunctions, amulets, Western-style anticholeric injections, and community "prayer meetings" organized to beseech or coerce deities to remove the epidemic. He questioned all classes of participants—priests, lay personnel, general public—as to their understanding of the significance of such activities. His analyses are clear, objective, interesting.

In general his results show that while the priests had a professional theory as to the way in which their invocations and incantations were efficacious, the lay officials regarded the "prayer meetings" as customary actions of the community in any time of epidemic which they were bound to support as a matter of course, while the common people followed them as suitable customs without question, even when they believed that one became a victim of the epidemic because of fate. In the minds of all there appeared to be no opposition between Western medical methods, traditional Chinese medicines and magico-religious practices. Modern anticholeric injections were simply one more device to be used along with Chinese medicinal compounds, religious prayers and magical incantations.

Interpreting his results and comparing them with studies made by sociologists in other parts of the world, Dr. Hsu maintains that every society has its cultural pattern in which rational knowledge, magical practices and religious beliefs are intertwined. He does not believe that science will ever replace the magico-religious in human nature, but that in all instances of cultural interchange any new element will be assimilated only insofar as it fits into an established culture pattern. Advance within a given pattern, however, occurs by increase of scientific control of society. Dr. Hsu approvingly quotes John Dewey in this connection, but he leaves undiscussed the question, "Control to what end?"

In *China Coast Family* John C. Caldwell writes a thoroughly readable story which at the same time has the merit of being true. Essentially it is the story of Harry and Mary Belle Caldwell, who came from Tennessee to Fukien in 1900, following in the train of heroic missionaries, Methodist and other, who had lived arduous pioneer lives on the Fukien coast since 1847. Since son John together with his brothers and sisters grew up amid the scenes he describes, there is a warm, intimate quality about the narrative that makes it all the more fascinating.

Father is the hero all the way through. Early life amid the hills of Tennessee had made him an expert fisherman, hunter and student of birds. Religious decision in college turned him in the direction of a missionary career. He was well qualified for his task in China. In addition to preaching the gospel in his rugged parish he had to reckon with pirates, bandits and man-eating tigers as well as with the superstitious folk beliefs of those days. He braved them all, and his admiring sons beheld the exploits which caused his name to spread through all the region, winning friendship and trust for the good man who was both an American and a Christian.

Mother too is a strong, devoted soul, fortified by religious faith to suffer much, to witness in the end the destruction accompanying the Japanese invasion, and to leave the old home in Futsing in 1944 never to return. Incidents in the lives of her children appear also in the pages of the narrative. All through the story, world events swirl around the dedicated lives of the China coast family. As the curtain falls in the last chapter with the coming of the Communists, the reader feels that here were known, for a time at least, the values that are eternal. It is a wholesome, heartening book.

CLARENCE H. HAMILTON.

Books in Brief

THE ANNALS OF THE CAKCHIQUELS. *Translated by Adrián Recinos and Delia Goetz. University of Oklahoma Press, $3.75.* The ancient Mayas had a highly developed language which they learned to write in Roman letters after the Spaniards came, and a body of myth, legend and history which they promptly began to record. The *Annals* is a collection of such material forming a document of historical value for this people and period second only to the epic *Popol Vuh,* which was briefly reviewed in these columns a year or so ago. The present volume contains also a third piece of similar literature, *Title of the Lords of Totonicapán,* which tells of the origin of the three Quiché tribes and their wanderings in Guatemala under their leaders until they found permanent homes and then were unified under a single chief shortly before the Spaniards found and subdued them in 1554. The Cakchiquels were Quichés, and the Quichés were Mayas. The extensive and scholarly introduction gives not only the curious history of the manuscripts and their transmission but also much background information about the people and their pre-Spanish culture.

WALT WHITMAN, THINKER AND ARTIST. *By Arthur E. Briggs. Philosophical Library, $4.75.* The author, who is leader of the Los Angeles Ethical Culture Society, has long been an admiring student of Whitman. In this volume he gives the results of his reflections on the philosophical and religious concepts and the moral and social ideals that find expression in Whitman's poetry, his techniques as an artist in poetry, and the points of similarity and contrast between Whitman and some other writers whose work invites comparison with his—Thoreau, Emerson, Emily Dickinson, Gerard Manley Hopkins, Edgar Lee Masters, Vachel Lindsay, Sandburg, Ezra Pound and T. S. Eliot.

AGAPE AND EROS. *By Anders Nygren. Translated by Philip S. Watson. Westminster Press, $7.00.* This is a new American edition of a theological classic the two parts of which were published in the original Swedish in 1930 and 1936 and in English in 1932 and 1938. This complete edition includes, in one volume, both parts of Bishop Nygren's famous opus on the nature and history of "Christian love."

W.E.G.

NEWS of the CHRISTIAN WORLD

Anglicans Revise 'City' Parishes

New Plan Halves Number in Square Mile Around St. Paul's—Methodists Name Industrial Chaplain

LONDON, Feb. 11.—In a sweeping reorganization, the Church of England's 46 parishes in the "City" of London (the square mile area around St. Paul's Cathedral) are to be reduced to 24. Many of these churches are still wholly or partly in ruins. The 24 which are to be retained—many of them designed by Sir Christopher Wren—will be restored. In addition, there are to be 15 "guild churches," whose vicars will perform no normal parish services but will undertake to find ways and means of ministering to the vast numbers of people who come into the City only to work. (The area has a daytime population of 1 million, but only 10,000 permanent residents.) The "guild vicars" are to be men with special gifts—in scholarship, public relations, and ecumenical and business contacts. They will receive a uniform annual salary of around $3,000 and will be appointed for five-year periods. One of the reorganized City churches is to be specially linked to the various foreign interests of the Church of England.

City Temple Prepares For Rebuilding

City Temple (Congregational), London's principal Free church, is to be rebuilt on its old site on Holborn viaduct. The walls and tower of the old building, which was wrecked in the 1941 air raids, will be incorporated into the new church. The old sanctuary seated 2,500. The new one will have space in the sanctuary for only 1,500, but the "short circuit" television system to be installed will enable additional worshipers to participate in the services while seated in other parts of the building. The psychological clinic conducted by Leslie Weatherhead, the pastor, will be housed on the premises. Dr. Weatherhead is appealing for $700,000 to complete the building; his congregation has already subscribed $90,000. He will be in the United States during March to interest American friends in the rebuilding scheme.

Methodists Sponsor Industrial Chaplaincy

The Methodist Church has appointed William Gowland, minister at Albert Hall, Manchester, as its first industrial chaplain. Mr. Gowland will be stationed in Luton, an important "mixed industry" town 50 miles from London. There he will conduct regular "surgeries" at industrial concerns, to which men and women can come to talk over their difficulties. He will also preside at sessions called "padre's question-times," for the public discussion of religious matters. Mr. Gowland will make no specific effort at first to attract people to his or any other church. Later, men and women who have had early association with organized religion and need further help may be directed to priests or ministers of their own choosing. The project is being undertaken with the consent of the factories concerned, and is welcomed by both workers and management.

Former Missionary Directs Overseas Students' Club

After half a lifetime in China, smiling, gray-haired Hilda Porter is running one of London's happiest clubs. In 1950 she founded the Methodist International House in cooperation with the Methodist Missionary Society. It serves overseas students, of whom thousands come to London annually. People of all religions are welcome. The 70 students who live in the club represent at least 60 countries. Miss Porter, who does not believe in racial segregation, often asks a white student to share a room with a colored student. One young white South African was shocked at such a practice, but he went home converted to the idea. The other day a new problem arose: an African couple brought their baby to the club and asked if they could leave it there while they attend the university!

Archbishop of York Visits West Indies, Guiana

The Archbishop of York has returned from a 16,000-mile preaching tour of the West Indies, which he made at the invitation of the Anglican archbishop of that area. Some of the congregations he addressed on "Christianity and Communism" were very large; one in Jamaica totaled 5,000. "There is no doubt that our government is doing a great deal to solve the problems in the West Indies as far as our economic responsibility will allow," Dr. Garbett said on his return. He also visited British Guiana, where he says he found vigorous Communist propaganda going on. He reports: "It is an encouraging fact—and I say this with the fullest sense of responsibility—that throughout the islands I found approval for the course the British government has taken [in Guiana] in regard to Dr. Jagan and his government."

And So Forth

Alan Paton's novel *Cry, the Beloved Country* is being presented as a drama 14 nights running at the Church of St. Martin-in-the-Fields.

Family Doctor, a publication of the British Medical Association, estimates that there are in this country 100,000 chronic alcoholics and 400,000 excessive drinkers—"enough to handicap Britain's capacity to survive as a first-class nation."

CECIL NORTHCOTT.

Shinn, L. Gilkey To Vanderbilt

Vanderbilt University school of religion has announced the appointment of two new faculty members who will begin their work next fall: Langdon Gilkey, son of the dean emeritus of Rockefeller Memorial chapel at the University of Chicago and for the past two years a lecturer in religion at Vassar College, as associate professor of theology; and Roger L. Shinn, chairman of the Heidelberg College department of philosophy, who will become professor of theology.

Lutheran Synods Hope for 'Peace'

Missouri and Wisconsin Groups Confer on Ways to Avoid Threatened Split in Cooperation

MADISON, WIS., Feb. 9.—The four-day "peace" conference attended recently in Milwaukee by representatives of the Wisconsin and Missouri (Lutheran) synods appears to have averted the possibility of a split within the Synodical Conference, to which the two, along with the Norwegian and Slovak synods, belong. These groups represent one-third of the Lutherans in America. For some time a controversy has been in progress over what the other groups consider doctrinal waverings on the part of the Lutheran Church—Missouri Synod. Although no decision was reached on doctrinal disputes at the Milwaukee meeting, the conference plans to meet again. O. J. Naumann of St. Paul, Minn., president of the Wisconsin Synod, said he thought that the likelihood of a split had lessened. Herman Harms of St. Louis, first vice-president of the Missouri Synod, said that since avoiding a split was the purpose of the meeting, the fact that discussions are to be continued "shows that we are anxiously bent on completely laying aside anything that would disturb the Synodical Conference." The issues will be considered when the full conference meets in August.

Wisconsin Church Council to Seek Wider Participation

According to the report issued at the annual meeting of the Wisconsin council of churches here Jan. 13, membership now stands at 1,500 churches of 10 denominations, representing 320,000 persons. There are no Lutherans or Episcopalians in the group. Irwin E. Bradfield, Presbyterian executive from Waukesha, has been appointed to make a special approach to these groups and to other denominations not now in the council. Delegates adopted a budget of $20,750 for 1954. Ellis H. Dana is executive vice-president.

British Minister Addresses Pastors' Conference

"If the aims of the World Council of Churches are to be achieved, denominational pride must die," William Robinson, British minister now teaching at Butler University, Indianapolis, told the 100 clergymen and other religious leaders who attended the Wisconsin pastors' conference held at the state university here Jan. 20. "We want a church not of uniformity, but of richness because of diversity," he said. Dr. Robinson discussed the problems of creating a "world church," among them baptism and apostolic succession, which he predicted would come in for much discussion at the Evanston Assembly next summer. Merrill Boynton, Columbus, Ohio, pastor, told the conference that in spite of efforts to draw "surface lines"—color barriers, 38th parallels and iron curtains—the world is one. He said it is held together by three forces: the physical fact that we all

live on one planet, a universal and instinctive love of freedom, and the human joy in and love of life.

Launch Survey of Needs Of the Aging

In one area of Wisconsin, a survey on problems of the aging is being conducted. Its purpose: "to study what health services and facilities, both institutional and noninstitutional, exist to meet present health needs of the aging, to ascertain areas of unmet needs, to organize and coordinate facilities and services, to recommend new services and to work with agencies, institutions and organizations in carrying out whatever recommendations may be made."

Martin B. Loeb, director of the Kansas City study of middle age and aging, recently addressed members of Madison's committee on problems of the aging. "We must not be interested in aging persons *per se*," he said. "We have to determine who in middle age will become 'problem agers,' and work with that group. We in America have not faced or met the problems of homemaking for oldsters as have Europeans."

Says Home Ownership Is Stability Factor in Marriage

Sverre Braathen, Madison divorce counsel, insists that home ownership is a strong factor in cementing marriage. And he has facts to support his claim. In one area of the state where the ratio of divorce is 1 to 4½ marriages, 236 of the 324 couples who ended up in the divorce court owned no property; they rented their homes. Furthermore, of the 324 couples granted divorces, only 4 could be regarded as "well off." Although insufficient income had prevented many of the couples from acquiring property, others had adequate incomes but had never saved anything. Braathen points out that not owning anything is an "instability" factor, along with lack of education, emotional insecurity, alcoholism and unfavorable family background.

And So Forth

In one Wisconsin county, average funeral costs have jumped from $649 to $719, and a local judge is considering proposing legislation to govern the prices charged. He did not mention the rise in legal charges for probating wills!

Wisconsin Lutherans collected 15 per cent of all the clothing collected in the record ingathering registered by the national fall Lutheran clothing drive. They shipped close to 500,000 pounds.

The Milwaukee Episcopal diocese expects to raise $300,000 to expand church activities in the state.

The Sigma Alpha Epsilon fraternity on the University of Wisconsin campus gave a Christmas party for 500 elderly people.

Coming events: Wisconsin council of churches leadership training centers—at Eau Claire March 29-30; at Neenah March 31-April 1; at Madison April 2-3. . . . Under the same sponsorship, 22 area workshops throughout the state April 26-May 6. . . . The fourth annual Town and Country Ministers' School at Green Lake April 22-May 6; sponsorship, the Wisconsin council of churches, the National Council of Churches Division of Home Missions, the Rural Church Center.

CHARLES A. PULS.

Lauds Work of Korea Chaplain

Army Officer Credits 'Conversion' of Chinese P.O.W.'s to Woodberry's Ministry in the Camps

SEOUL, KOREA, Feb. 4.—A U.S. army public information release issued Feb. 1 quotes a "high-ranking American officer" as declaring that Earle J. Woodberry's ministry to the Chinese prisoners of war in U.S. custody has been "worth $2 million in propaganda value to the United Nations cause." Mr. Woodberry, Presbyterian missionary who has spent most of his 62 years on the China mainland, was chaplain to the Chinese prisoners of war. Says he: "Only God can say how many [of the prisoners] truly became Christians. But we had strict requirements for conversion. The prisoners had to pass courses of instruction in what they called the 'Jesus faith.'" That only 2 per cent of these men chose to return to Communist China is credited to the fact that about 13,500 of them embraced the Christian faith during their confinement (13,000 became Protestants, the rest Catholics). Chaplain Woodberry hopes to be permitted to go to Formosa to continue work with the freed Chinese. His summary of his work in the camps epitomizes the power of Christian missions in the fight against communism: "My mission was not to sweep out darkness, but to turn on the light."

Open Sales Booth for War Widows' Handwork

On Feb. 2 Gen. Maxwell Taylor of the U.S. army officially opened a booth made available by the Eighth army post exchange as a sales outlet for the handwork of Korean war widows. It is to be known as the Korean Women's Exchange. Proceeds of sales to U.N. personnel will help support about 1,000 war widows and their dependents, most of whom are associated with groups sponsored by mission or indigenous Christian organizations. Mrs. Won-Il Sohn, wife of the South Korea minister of defense, is chairman of the advisory committee sponsoring the sales booth; Mrs. Ellis O. Briggs, wife of the U.S. ambassador, serves as vice-chairman. Eventual self-support is the objective of this and most other efforts being put forth on behalf of the many war widows in Korea.

Protestantism Grows In Taegu

The city of Taegu had only 7 Protestant churches before World War II. In 1947 the number had grown to 17. In 1952, with refugees swelling the population, 60 Protestant churches were in operation. As of Jan. 1, 1954, with the estimated population at 700,000, Protestant worship services were being held regularly in 104 churches.

Taejon Amputee Center Has Eight Buildings

Around 40 amputees are being given on-the-job training at the Korean amputee vocational training center in Taejon, which is located in the interdenominational Christian service center. Eight newly constructed buildings are now in use; they offer space for dormitories, shops, a dining hall and a service center. At the Christmas services, some 600 members of near-by farm families gathered with the amputees in the chapel, which Dr. Reuben A. Torrey, director of the amputee project, is furnishing as a memorial to his mother.

And So Forth

The Salvation Army has opened a hospitality house for United Nations personnel in its preinvasion training school. The Army operates a milk feeding station as a community service. Several such stations are operated also by the Methodist Mission, and 24 by women of Presbyterian churches. Milk for the centers is contributed by the Korean Civil Assistance Command.

The Pierson Memorial Bible Institute in Seoul has an enrollment of 110 in its special winter refresher course. Marion E. Hartness is principal.

SUE COMSTOCK ADAMS.

Spread Literacy in Cuba

Council of Protestant Churches Steps Up Use of Laubach Techniques

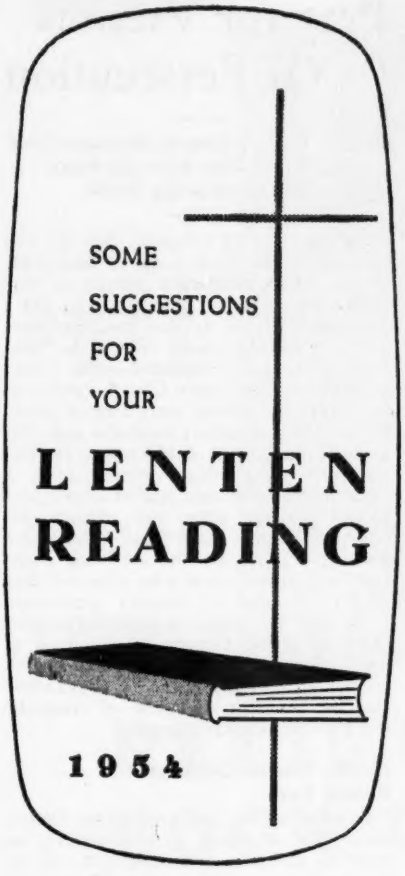
CAMAGUEY, CUBA, Feb. 8.—Paul Fernandez has resigned as secretary of the Cuba Council of Churches to devote more time to the national literacy program which the council sponsors. The program follows the plan devised by Frank Laubach. Dr. Fernandez has adapted the Laubach literature to the particular needs of this country. The council is sponsoring a new radio program under the direction of Humberto Carrazana, Methodist pastor of Havana. The program consists of a 10-minute daily broadcast over a national hookup. It tells the story of the Evangelical churches not only in Cuba but in the rest of the world. At the annual meeting of the council at Placetas in December, Edmundo Morgado, pastor of the Methodist church in Santa Cruz del Norte, was elected to succeed Dr. Fernandez as secretary. The new president is Luís Diaz De Arce, executive secretary of the board of education of the Methodist Church in Cuba.

Catholics Propose Religious Education in Schools

Avowed purpose of the Inter-American Conference on Catholic Education held in Havana recently was to devise a program to bring Roman Catholic religious education into Cuba's public schools. This has aroused much concern among the Protestants of Cuba. In a radio broadcast Jan. 17 Humberto Carrazana, speaking for the Cuba Council of Churches, described the intent of the Roman Catholic program. He explained the constitutional plan of separation of church and state, which has been a fundamental principle in the republic of Cuba since its democratic government was established a half-century ago.

W.S.C.F. Sponsors Latin American Conference

During the Christmas holidays the World's Student Christian Federation sponsored its second Latin American conference at Union Theological Seminary, Ma-



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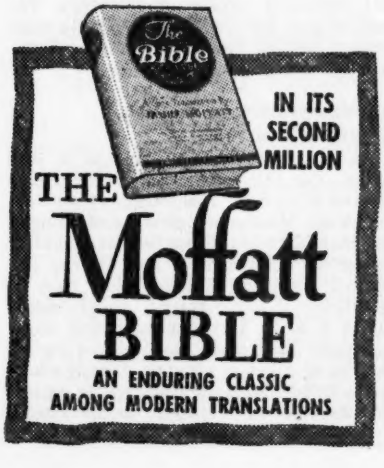

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tanzas. The 80 delegates came from Mexico, Guatemala, Panama, Colombia, Venezuela, Cuba, Puerto Rico, Santo Domingo, Jamaica, the United States, Canada, Germany and Ireland. In addition, UNESCO sent two representatives: José Gallardo, adjutant director for the western hemisphere, and Dorothea Woods of the Paris office. Valdo Galland of the Waldensian Church of Uruguay served as conference chairman. Among other leaders were G. Baez-Camargo of Mexico, Rodriguez Hidalgo, rector of the Union Theological Seminary of Cuba, R. Shaull of Brazil and José Miguez of Argentina. At the opening session John R. Mott was introduced to the delegates by Dr. Baez-Camargo as the founder of the W.S.C.F. Dr. Mott was presented by the conference with a gold medal marking the 100th anniversary of the birth of José Marti, Cuba's "apostle of liberty."

Crowds Flock to 'Mott Lectures'

Dr. and Mrs. Mott spent Christmas in the city of Camaguey, where Pinson College and the local ministers' association had announced the "John R. Mott lectures" for Jan. 22-27. The lectures were given by Rodriguez Hidalgo, whose subject was the Apostles' Creed. Overflow crowds attended the lectures, which were given in various Protestant churches in this city known as the center of Cuba's Roman Catholicism.

100 U.S. Preachers in Cuba Methodist Campaign

During the week Jan. 24-Feb. 4 the Methodist churches of Cuba were hosts to 100 guest preachers from the United States in the fourth annual islandwide evangelistic campaign. The campaign was planned and guided by Harry Denman, executive secretary of the Methodist Board of Evangelism, and Bishop John Branscomb of the Methodist Jacksonville (Fla.) area, which includes Cuba. VICTOR L. RANKIN.

Open New Theological School In Pennsylvania

The Evangelical Congregational Church has opened a theological seminary at Myerstown, Pa. Dean and professor of church history is Kenneth R. Maurer. Other faculty members are James D. Yoder, John R. Waser and G. Robert Booth. The president of the board of trustees and financial agent is C. H. Mengel, Allentown pastor. The school, which will be conservative in its theology, speaks of itself as "embracing the Wesleyan-Arminian doctrinal position." Until it obtains the right to confer degrees its students will complete their courses and graduate from the Temple University school of theology in Philadelphia.

Nuveen Addresses Protestant Hospital Association

Addressing the 33rd annual meeting of the American Protestant Hospital Association, which was held at the Palmer House in Chicago Feb. 11, John Nuveen, president of the Chicago Sunday Evening Club and head of a local investment firm, urged that neutral areas of the world be "immunized" against Soviet aggression by encouragement of political freedom and economic development. J. C. Crews of Methodist hospital in Memphis was elected president of the association.

Pray for Victims Of Persecution

Detroit Church Council Sponsors 'Day' for Those Who Suffer for Faith Anywhere in the World

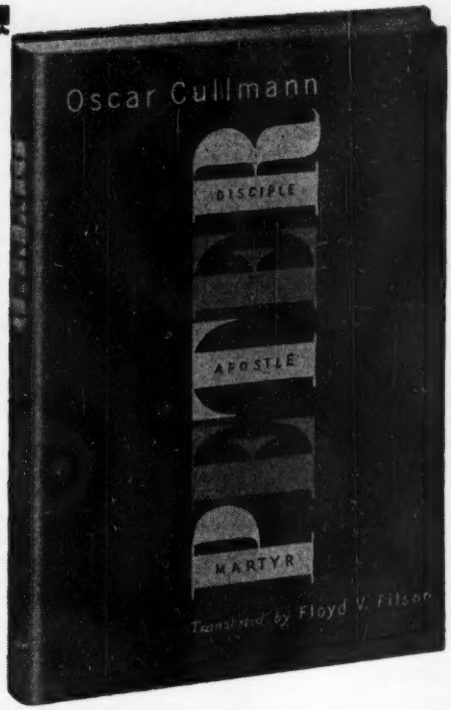
DETROIT, Feb. 8.—Sunday Jan. 31 was observed in Detroit as a day of prayer for Protestant and Orthodox persons in particular, but also for all others who suffer persecution behind the iron curtain or elsewhere. A Detroit council of churches committee headed by Stephen Nischik, pastor of the Ukrainian Baptist Church, promoted the observance, asking every Detroit pastor to read the committee's statement and offer a special prayer at church services. The statement characterized communism as a "spiritual force arrayed against all religious groups and bent upon their ultimate destruction," and sent "our affectionate greetings . . . to all who are being persecuted for righteousness' sake, wherever they are." The Voice of America transmitted to Europe the council of churches' regular "Church at the Crossroads" simulcast at which Herbert Beecher Hudnut of Woodward Avenue Presbyterian Church preached and the council's statement of sympathy was read in several languages.

Detroit Council Celebrates Record Year

Celebrating the best year in the Detroit council of churches' 35-year history, an overflow audience assembled Jan. 21 for the council's annual meeting. Record receipts of $127,787.43 were reported, and a record budget of $150,300 was adopted for 1954. Warner R. Cole, pastor of Covenant Baptist Church, was elected president to succeed Episcopal Bishop Richard S. Emrich. Franklin Clark Fry, president of the United Lutheran Church in America, gave the principal address. During the year, Raleigh E. Sain came to the council as full-time director of the new department of research and church planning. On Feb. 1 Donald F. Schroeder of Flint began his work as director of family life education, a new project. The council adopted Church Youth Service as an ecumenical service unit. This agency, with a staff of eight headed by George H. Hann, assists boys and girls who come under the care of the juvenile court. It was formerly sponsored by the Episcopal diocese of Michigan. The council now has a staff of 28. A 35th anniversary reserve fund campaign for $100,000 was announced.

Michigan Leads in Vacation Church School Work

At its annual meeting Jan. 18 in Ann Arbor, the Michigan council of churches elected Harold N. Skidmore, superintendent of the Michigan conference of Congregational Christian Churches, as president to succeed E. J. Soell of Port Huron. The council reported all bills either paid or completely underwritten, congratulated Harry J. Lord, Christian education director, upon Michigan's place at the top of the list of states in vacation church school work, and heard optimistic reports regarding the outlook for 1954 in the various departments. The council has laid plans



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for a legislative seminar in February with the governor and other high officials participating, has set up top-level conferences of denominational executives for development of new statewide steps in Protestant strategy, and has scheduled periodic consultation between leaders of all county and local councils of churches.

Protestants Gird for Fight On Legal Charity Gambling

The Michigan council of churches, local church councils and most Protestant denominations in the state have launched campaigns against a proposal to legalize "charity" gambling. The battle will be a stiff one. Some veterans' and fraternal groups have organized under the misleading name of the Michigan Association of Non-Profit Organizations. They aim to get submitted to the people, by vote of the legislature, a constitutional amendment permitting lotteries for charitable purposes. If the legislature fails to act, the association will endeavor to procure the necessary 286,598 signatures to a petition calling for such a referendum. It has a reported present budget of about $87,000. As usual, the churches are battling with no budget but with stout hearts. Leaders are encouraged by the apparent unanimity of Protestant forces on this issue, but they hold no illusions regarding the power and determination of the adversary. Roman Catholic officials appear to favor legalized charity bingo.

Luccock, Tillich Address Michigan Pastors

Halford E. Luccock of Yale Divinity School and Paul J. Tillich of Union Theological Seminary, New York, addressed the 15th annual Michigan pastors' conference Jan. 18-20. There were more than 500 registrants, the highest in history. Dr. Luccock presented four messages on the theme "Prelude to Tomorrow." Dr. Tillich's subject for four lectures was "The Christian Interpretation of History." Antonia H. Froendt, editorial secretary of the World Council of Churches, spoke at the opening banquet. Karl H. A. Rest, minister of Emmanuel Evangelical and Reformed Church, Manchester, was conference chairman. The event, sponsored jointly by the Michigan council of churches and the University of Michigan extension service, is held at the university in Ann Arbor. A coffee hour for informal fellowship proved a welcome innovation in a crowded program.

Congregation Tries Living Up To Faith for a Month

The Mayflower Congregational Church of Lansing, under the leadership of William Hainsworth, pastor, launched on Jan. 1 an experiment entitled "One Month's Test of Faith." The plan was to have members of the congregation test themselves and their religion "in the atomic age" by living up to what they profess to believe in for a full month. The pastor urged his flock to "seek first the Kingdom of God, let God have the right of way in daily living, apply the Golden Rule and forgive anyone who wronged [them]." On Jan. 31 members of the church reported that it was a "rewarding experience." The application seemed to be largely in the realm of personal relationships. Newspapers gave the project prominent space.

And So Forth

Chester A. McPheeters was feted recently by his congregation on the 10th anniversary of his pastorate at Metropolitan Methodist Church, where he succeeded the late Merton S. Rice. Metropolitan is reported to be the second-largest Methodist church in the United States. An overflow crowd, including many religious and civic leaders, attended the dinner. The address was given by Edgar DeWitt Jones, pastor emeritus of Central Woodward Christian Church.

C. T. Mudgett, a Congregational layman, succeeds J. D. Skinner, rector of St. Paul's Episcopal Church, as president of the Muskegon County council of churches.

Allan A. Zaun, pastor of Jefferson Avenue Presbyterian Church, is the new moderator of the presbytery of Detroit.

At its 121st annual convention the Episcopal diocese of Michigan bade farewell to Suffragan Bishop and Mrs. Russell S. Hubbard as they departed for Spokane, Wash., where Dr. Hubbard will become missionary bishop.

Temple Beth El held its 12th annual institute on Judaism Jan. 15. Under the leadership of the new rabbi, Richard C. Hertz, the event broke all past attendance records. Guest lecturer was Jacob Rader Marcus, who occupies the Adolph S. Ochs chair of history at Hebrew Union College, Cincinnati. Said he: "In these critical days we must work together. We hold in common the central principles of religion, the fatherhood of God and the brotherhood of man. In an atomic war all men are cremated equal." G. MERRILL LENOX.

Methodists Buy Yacht Club As Home for Aged

The St. Petersburg, Fla., Methodist Home has purchased for $750,000 the swank Bahama Shores yacht club in that city and will operate it as a home for persons over 65, regardless of religious affiliation, Religious News Service reports. The property covers 20 acres and has 40 three-room cottages besides a luxurious main building.

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Japanese Prepare Evanston Report

National Christian Council Commission Agrees on Need for More Study of Eschatological Fare

TOKYO, Jan. 26.—A special commission of the Japan National Christian Council has prepared a report after studying the preliminary papers for the Evanston Assembly of the World Council of Churches. It agrees that in the 80 years of Protestant Christianity in Japan, the main emphasis has been on the ethical and social aspects of the Christian message, and that Japanese theology should include more of the mystical and eschatological. The commission suggests that nationalism be added to the "false utopias" listed in the preliminary papers, calling attention to the alarming evidences of the revival of State Shinto in postwar Japan. The report cites as hindrances to the development of evangelism in this country the powerful influence of the traditional Japanese family system and of a narrow nationalism; the postwar changes which have brought moral degradation and lowered social standards; the disparity in thinking between the younger and older generations; and the new mental attitudes which have developed among youth since the war. Going into strategic policies of missionary cooperation, the report emphasizes the need of help to effect exchanges among the various Asian countries, and calls for some form of missionary service outside Japan's boundaries. It voices particular hope for restoration of Christian fellowship with the churches of Korea and the Philippines.

Japanese Christian Education Experts Visit Okinawa

With the aid of funds raised during Christian Education Week, seven Japanese leaders in Christian childhood education and church school work went to Okinawa Nov. 21 for a two-week series of institutes. Y. Higa, head of the Okinawan government, personally thanked the members of the group for their visit. More than 300 persons attended the sessions for those interested in Christian kindergartens, many of them coming from long distances, bringing their own bedding and staying in the church where the meetings were held. During the Christmas holidays Rev. and Mrs. Willis Browning, specialists in the field of religious education, went to Okinawa for conferences on religious education and curriculum problems.

Other Groups May Share Catholic Radio Station's Time

After a number of months' discussion about establishing a new radio station to represent the various religious groups in Japan, it seems that it will be impossible to get a wave length assigned to such an enterprise. However, the organization of the National Culture broadcasting station, established by the Roman Catholic Church, is to be altered, with leading Buddhists, Shintoists and Christians added to its board. It is expected that a considerable amount of its time will be given over to these various religious interests. Protestant representatives

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on the board are Soichi Saito, general secretary of the Y.M.C.A., and Y. Abe, formerly a Methodist bishop and president of the Japan Peace Association.

Church-Sponsored Radio Programs Appear

Plans are going forward rapidly for erection of a studio for the National Christian Council's audiovisual aids commission. The $75,000 promised by the mission boards in America has been largely underwritten. Secretary Ogawa reports that the commission's 15-minute program, "Musical Flowergarden," featuring songs and episodes in the daily life of a Christian home, is now being carried regularly by 12 radio stations throughout the country. Its 30-minute Sunday morning program (classical music geared to the church year and accompanied by an explanatory talk) goes out over 9 stations.

Conference Held on Social Problems of Japan

Vigorous discussion followed presentation of both sides of the rearmament question at the conference on social problems sponsored Jan. 13-15 by the social problems committees of the National Christian Council and the United Church (Kyodan). Lively discussion also followed presentations by experts of current labor problems. Among the speakers were T. Katayama, former prime minister (Labor party); Mr. Kitamura, former minister of finance; and Mr. Matsuoka, a former speaker of the house. Chairman of the conference was Pres. Kuwada of Union Theological Seminary. In this connection it may be noted that Henry Jones, who has had experience in the field of church-labor relations in Detroit and (under the Presbyterian, U.S.A., Board of Missions) in Shanghai, has arrived in Japan for a period of observation and study in the field of the church and labor.

And So Forth

Tsuneko Gauntlett, head of the Japanese W.C.T.U. and long associated with Mme. Yajima, founder of that organization here, died Nov. 29. A sister of Kosaku Yamada, Japan's famous conductor and composer, Mrs. Gauntlett was one of the nation's outstanding Christian leaders. At the request of the government, she frequently represented Japanese women at international meetings.

The United Church's financial report for 1953, just made public, shows a budget of 276 million yen ($760,000), of which 176 million yen was used by local churches, the rest by central and district headquarters. Of the total, 83 per cent was raised in Japan. Of the 17 per cent sent from abroad, almost a third went to church building reconstruction. Except for fewer than 20 special cooperative pioneering projects, local churches are now entirely self-supporting.

Ken Ishihara, for many years a professor at the Imperial University and thereafter president of Tokyo Women's Christian College, was recently elected a member of the National Academy. Very few Christian scholars have been recognized by this highest academic organization in Japan. Mr. Ishihara was elected specifically for his contribution to the study of church history —the first instance of a scholar's being so honored on the basis of his Christian studies.

Pres. Imada of Kwansei Gakuin has gone to India under the auspices of the World's Student Christian Federation to give lectures on the Christian student movement and Christian schools in Japan. At the same time and under the same auspices, Prof. HlaBu of the National University of Burma in Rangoon and Mrs. Annamma Varki of the University of Travancore are visiting schools in Japan.

Mazumi Toyotomi and his family have arrived here as the first missionaries of the Japanese Evangelical Mission, an agency of American nisei for sending missionaries to Japan. Dr. Toyotomi recently received a Ph.D. degree from Union Theological Seminary and Columbia University, and was for a time associate minister to J. Morikawa at the First Baptist Church, Chicago.

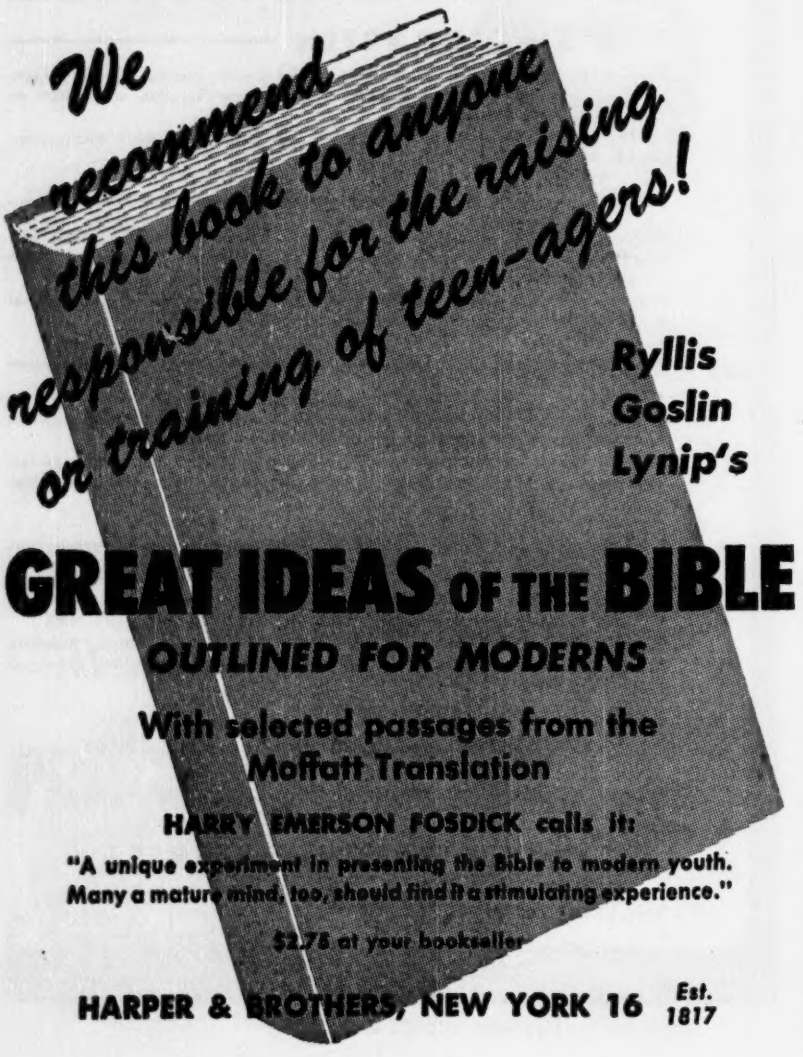
This correspondent's notes in this issue and in that of Feb. 17 cover a longer period than usual because of his absence from Japan Oct. 7-Jan. 20. He went by plane to the U. S. for medical treatment, and is now back at his work as executive secretary of the Interboard Missionary Field Committee here.

William Axling, longtime missionary general secretary of the Japan National Christian Council and the oldest missionary in active service in Japan, reports that 2,152 "decision cards" were signed by attendants at the meetings he conducted during 1953 in all parts of the country. Eighty per cent of the signers were young people.

DARLEY DOWNS.

'Good Will Book' to Commemorate Bible Societies' Anniversary

To commemorate the establishment in London on March 4, 1804, of the world's first Bible society, the United Bible Societies are preparing to celebrate 1954 as their 150th jubilee. One feature of the celebration will be compilation of a "World Good Will Book," in which people of more than 60 nations will sign their names "as testimony to their love for the Bible, their faith in its teachings and their desire to share it with others." The contributions of the signers will be used to supply Bibles to people who need and want them. Since 1804, 24 national Bible societies have distributed more than 1 billion Scriptures in some 900 languages and dialects. Their goal is to increase the present annual distribution of 20 million volumes to 25 million in 1954, to 50 million by 1960.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A.C.L.U. Faces New Challenges

Biennial Conference of Civil Liberties Group Confronts Problems Related to National Security Issues

NEW YORK, Feb. 15.—Among the Americans who are actively holding the line against "mccarthyism" and all it implies are members of the 34-year-old American Civil Liberties Union. That organization has suddenly found that the current trend toward suppression of civil liberties means "good business"; since 1950 its annual income has tripled (but is still well under $300,000), and its membership has doubled to a total of around 25,000.

Meet Under Deep Concern

In view of such phenomena, the A.C.L.U. has understandably been suffering growing pains. Nationally, it has sought to codify its policies, particularly in relation to problems of national security. Some time ago the national board adopted three statements on this issue, one of which called for refusal to condemn as violations of civil liberties the taking into account by the government, the United Nations or educational authorities of an employee's refusal to answer questions about Communist party membership on the ground of possible self-incrimination. Then, in an advisory referendum, the 17 A.C.L.U. affiliates from Boston to Los Angeles refused to endorse the national board's statements. As was its legal right, the board adopted the statements (approved by its majority) anyway.

It was therefore with real concern that delegates from the affiliates arrived here for the biennial conference which opened on Lincoln's birthday. This concern was intensified by the fact that some members of the rival (and leftist) "Emergency Civil Liberties Committee" were standing in the wings eager to welcome any schism in the A.C.L.U.

Unity Is Achieved

Early in the sessions, however, Frank P. Graham, former U.S. senator from North Carolina, helped achieve unity out of possible disaster by reading a short statement which formed the basis of a document later adopted unanimously. It expressed "grave concern" over the "alarming extent to which the suppression of basic liberties and the corruption of historic safeguards have replaced legitimate police and judicial procedures required to safeguard the security of the country." Then it reaffirmed the 1940 A.C.L.U. resolution declaring that the organization would not have as an officer, board member or executive "any person who does not believe in civil liberties or who accepts the discipline of any political party or organization which does not believe in civil liberties or which is under the control or direction of any totalitarian government."

On motion from the Southern California affiliate, the conference requested the national board to withdraw its three controversial statements. In effect, it asked the board to determine policy on a case-to-case basis rather than on any formula con-

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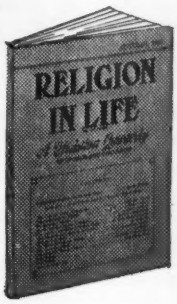

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When God comes first in a human heart then the kingdom has come and its presence is a fact known inwardly and joyfully by the individual and outwardly manifested in Christian action and behavior.

When this happened to Peter, as it should to all sincere Christians, our Lord recognized it as a truly divine manifestation and therefore a solid foundation for his Christian world, his kingdom on Earth.

What has man tried to do to God's kingdom? He has institutionalized it, found it profitable, even enjoyable, soothing to his nerves and selfish inclinations; he will go to any length not to lose it. Our Lord said "He that loses his life for my sake shall find it." *Any Church* that is more interested in perpetuating itself than it is in losing itself in devotion to building up God's kingdom, not with brick, mortar or endowments, not in a divided house, but in the hearts, minds and souls of those committed to its care will some day lose its life or at least its usefulness to God.

Our Lord promised eternal life to all who believed in him. Are not many people lulled into complacency who believe they believe? Who could really believe in Jesus Christ and not love God? Love requires proof and obedience to God's laws is the proof most needed.

Let the Russians have their ant hill philosophy and let us have God first in our churches, first in our homes and first in our affections. When our Father's house is no longer divided against itself then the Russians may see the light and turn to God. M.W.H.

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cerning persons who have been or may be indicted or dismissed from employment for invoking their constitutional rights. Today, the board reluctantly complied.

The conference voted to set up a new national committee to oppose more energetically violations of civil liberties by legislative committees. Through its new Washington office and its multiplying affiliates, the A.C.L.U. will also give priority to opposing administration-sponsored legislation legalizing wiretapping and granting immunity from prosecution to witnesses called upon to testify on self-incriminating matters.

The security program for government employees adopted last May by the Eisenhower administration came in for much criticism. Directors of A.C.L.U. affiliates reported instances of unusual hardships and delays under the new plan. It would appear that as much as half of the energies of the A.C.L.U. nationally and locally is being devoted to offsetting injustices arising out of the current anticommunist hysteria—in educational institutions, in mass education and entertainment media, and in local, state and federal government. Two of the strongest national committees are those operating in the areas of censorship and academic freedom.

Of the many other areas of civil liberties, police brutality was one of those given considerable attention, especially after an estimate was made that at least one death a day occurs somewhere in the nation as the result of such brutality.

Church-State Issues Few

During the four-day conference, almost no mention was made of cases directly affecting church-state relationships. Several suits are pending, however, among them the Larson case in Illinois, which concerns the use of public funds to support a "public" school staffed by nuns wearing religious garb. Only three clergymen were among the 75 delegates, although such stalwarts as John Haynes Holmes, G. Bromley Oxnam and Harry Emerson Fosdick are still on the national board or national committees. At one point in the discussion, it was observed that churchmen, more than any other organized group in America, are protesting against mccarthyism.

With the retirement of Roger Baldwin after 30 years as executive director and the appointment of Patrick Murphy Malin to that position, new elements have appeared on the national A.C.L.U. board. Some oldtimers remain, such as Norman Thomas, Arthur Garfield Hays and Morris L. Ernst. Others are missing, among them the conservative lawyer Whitney North Seymour, who resigned, and the liberal philosopher Corliss Lamont, who was rather summarily dropped.

The A.C.L.U. is now prepared for new effectiveness and growth and for extension into new areas, particularly in the south and southwest. It is also prepared for new attacks from both left and right. With its biennial conference over, it appears more determined than in recent months to fight for the rights of the unpopular—even for Communists—in this era of suspicion and intimidation. As Director Malin has observed: "We will continue to oppose tyrannical Soviet communism as the chief threat to our civil liberties from the outside, and mccarthyism as the chief threat to those liberties from the inside."

HOMER A. JACK.

See Protestant Failure in City

Concern for Church's 'Retreat' Voiced Repeatedly at Gatherings of Leaders in Chicago

CHICAGO, Feb. 17.—A number of otherwise unrelated events here in recent weeks have served to underline Protestantism's unmet challenge in ministering to the "inner city." Giving the Alden-Tuthill lectures (on "Assignment for Protestantism") during Ministers' Week at Chicago Theological Seminary, Walker M. Alderton of the University of Chicago federated theological faculty presented a historical survey of the relation of the Protestant movement to the life of the community. The lectures served to highlight the tragic implications of the Protestant retreat from the city. Another indication of a heightened concern for this problem was seen in the opening lecture of Ministers' Week. Julian Levi, director of the Chicago Southeast Commission, discussed the work of his organization in trying to halt community deterioration. Then, at a dinner in his honor following his installation as eighth bishop of the Protestant Episcopal diocese of Chicago, Charles Francis Burrill promised personal commitment and action in the task of rehabilitating city parishes. "Many of our churches stand empty because of flight from the city," he said. "It's time we stopped retreating. As bishop I shall make every effort to turn the tide."

Presbyterians Appoint 'Strategy' Group

Still another indication of Chicago Protestantism's concern for the problem posed by the inner city is the appointment by the Presbyterian Church, U.S.A., of Marshal Scott, director of the Presbyterian Institute of Industrial Relations, to head a special committee on strategy. The committee will counsel with churches facing the challenge of population shifts. In his speech at the third annual Protestant churchmen's dinner here, John Harms, executive vice-president of the local church federation, declared: "We shall meet the challenge [of the inner city] cooperatively or forfeit it individually." Meanwhile, the struggle goes on, with pastors in isolated churches trying desperately to stem the tide in the face of apathy and shrinking resources.

Fundamentalist Ministers Explore Basis of Faith

What might prove to be the beginnings of a significant movement within the ultraconservative and independent church groups took place here Jan. 29-30. Some 30 persons from so-called "fundamentalist" churches and educational institutions met to share their growing conviction that fundamentalism is an inadequate expression of Christian truth for our time. After a few introductory remarks by Dale McCulley, a religious script writer and unofficial convener, the group heard Archie Hargreaves of Chicago's West Side Christian Parish tell of the group ministry and how it seeks to make its unique plan of church life a "guarantor of justice" in the community. Hargreaves declared that the

church cannot be relevant in the lives of people in slum areas unless it can make love manifest by taking specific action on specific problems. He was convincing in his statement that his program is Christ- and church-centered.

Trinterud Addresses Group On the Bible

Speaking to the group of ministers on the use of the Bible, Leonard J. Trinterud declared that a study of the process of canonization reveals that God, speaking through his Holy Spirit, has led men to faith in Jesus Christ in spite of an imperfect Bible. He suggested that we often "use the Bible not to find faith in the God who has acted and acts, but to build for ourselves premature sanctions for our own doctrines." His paper, which drew heavily in its conclusions from Calvin, left many of the conferees unsettled. But it raised in a friendly fashion the questions that cast doubt on the validity of the "verbal inspiration" theory. The conference tried unsuccessfully to frame a satisfying definition of "fundamentalism," and concluded that for purposes of precise communication the term is meaningless. Members indicated their personal joy in the climate of free and frank discussion and voiced their determination to come together again for further study. This reporter was impressed by the vigor and intelligence of the conferees. He feels that this meeting may be a harbinger of wider searchings within groups often viewed suspiciously by "mainline" denominationalists.

Terms U.N. Best Means to Peace

"Our Christian duty to encourage the United Nations is very clear," Clifford J. Earle, secretary of the department of social education and action of the Presbyterian, U.S.A., Board of Christian Education, told 350 churchwomen at a recent meeting in Rogers Park Presbyterian Church here. "The U.N. is the best available means to our goals of peace and world order," he said. "The churches simply cannot be neutral in the midst of any controversy that deeply affects persons—objective, yes, but never neutral. For a church to avoid an issue because somebody might be offended is downright wrong." Earle, formerly pastor of Second Presbyterian Church in suburban Oak Park, is an accredited U.N. visitor. During his visit here he also conducted a social education and action workshop at First Presbyterian Church, Oak Park.

Chicagoans Welcome New York Ministers

Chicagoans and midwesterners are often charged with "resenting" New Yorkers in many fields. But New York's preachers are always well received here. At the famous Chicago Sunday Evening Club, recent visitors have been Paul Scherer of Union Theological Seminary, Robert McCracken of Riverside Church, Harry Emerson Fosdick, minister emeritus of Riverside, Dean James Pike of the Cathedral of St. John the Divine, and Rabbi Charles A. Shulman of Riverdale Temple. Preaching on the Christian view of sex, McCracken questioned the validity of Kinsey's naturalistic assumptions. "Love in the Christian ethic is never, as is so common in our time, identified exclusively with sex, but is self-giving of the total personality, a spiritual union of which marriage is the supreme sacrament," he said. Fosdick drew a crowd of 2,800 to Orchestra hall, where he spoke persuasively on "The Importance of Doubting our Doubts." Both Dean Pike and Rabbi Shulman dealt with the problem of fear and anxiety. At the annual Protestant churchmen's dinner mentioned above, George Buttrick of Madison Avenue Presbyterian Church appealed for sacrificial churchmanship. "Our real work is the church; our job is merely where we make expenses," he said.

And So Forth

The department of ministry in institutions of the Greater Chicago church federation sponsored two helpful seminars in the past month. A one-day session on "Meeting the Problems of Alcohol Education" was held in the LaSalle hotel. On three Tuesdays, Chaplain Granger Westberg of the University of Chicago hospitals counseled a large group of churchwomen in the art of effective calling on the sick. The program was designed to train women to assist pastors in parish calling.

Prevention of delinquency is the focus of a new youth service bureau which opened last month as a program of the church federation of Greater Chicago's department of social service. A case work agency serving boys aged 12 to 21, it will help youth in trouble before they become delinquent.

Ben Richardson, Negro minister who is head resident of Beacon Neighborhood House, was invited to install the new president of the Cicero Kiwanis club.

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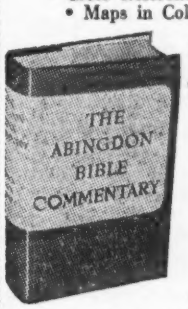

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Discuss Teaching Role of Churches

1,600 Attend Annual Convention of the National Council's Division of Christian Education

CINCINNATI, Feb. 13.—Over 1,600 Christian educators of the United States and Canada today completed a long and steady look at the religious education arm of the National Council of Churches. Returning to this city for the second consecutive year, the council's Division of Christian Education sponsored a week of meetings which evaluated the present educational work of the churches and made plans for the future.

In Higher Education

Noticeable this year was the increased number of student and faculty representatives—the result of the new membership in the council of the Student Volunteer Movement, the United Student Christian Council and the newly created Faculty Christian Fellowship. This participation, plus that of the Interseminary Movement, made it clear that Protestant educational leaders are recognizing the all-inclusive nature of the teaching ministry of the church.

A significant development in the field of Christian higher education was revealed in the description by Raymond F. McLain, general director of this phase of the division's work, of plans for the first quadrennial Convocation of Christian Colleges, to be held at Denison University, Granville, Ohio, June 20-24. Mr. McLain reported that the presidents of the nation's 450 church-related colleges have been invited to attend and to send delegates representing faculty, students, trustees and religious personnel. Called to face some of the common problems of the church-related school, it will be the first national gathering of its kind.

In Public Schools

Equal in importance was the place given to the need for clarifying the place of religion in public education. This was highlighted by activation of the new department of religion and public education headed by Rolfe Lanier Hunt, who said that many children can't help but be perplexed when they discover "references to Deity in the Declaration of Independence but hear no reference to God in the classroom."

The opening press conference highlighted this problem and led the *Cincinnati Times-Star* to say in a lead editorial that in view of the fact that the U.S. could not afford to become "a nation of religious illiterates" this aspect of the National Council's program should be "viewed sympathetically," and to declare it to be one of "high and even urgent importance." A special committee to determine next steps in this field has Jordan L. Larson, superintendent of schools at Mount Vernon, N. Y., as chairman. The committee, made up of 60 educators and churchmen, was scheduled to meet in Atlantic City immediately following the sessions here.

At the meeting of the division's executive board here today it was evident that expansion of the division's "family" is creating some new problems. The biggest difficulty was expected to come in the field of finances, but Harry H. Kalas, administrative secretary, reported that 1953 closed with all bills paid and a balance of $5,630 on hand. This was especially encouraging in view of the fact that the division contributed $97,945 toward the allocated costs of the National Council's central services budget. The 1954 budget of $1,758,752 was approved; it is about the same as last year's.

New financial problems, however, may confront the division next year when the results of a study of National Council salaries are released. It is generally believed that staff salaries—executive and nonexecutive alike—are not equal to those paid by similar organizations. It was felt here that the division should take steps toward a consistent and equitable salary structure. A proposal was made that denominational quotas for items not covered by earned income from other sources be gradually increased over a 10-year period.

Ask for Decision on Headquarters

One of the more difficult problems facing division leaders is related to the headquarters location of the National Council. This was presented by the division's executive secretary, Gerald E. Knoff, who said that the "inability of the council to decide where its permanent headquarters is to be has placed a severe handicap upon the effective functioning of the Division of Christian Education, which, alone among the units of the National Council, is obliged to operate with large staffs in New York city and Chicago."

Dr. Knoff pointed out that this has brought about "added expense, inevitable estrangements and misunderstandings, and postponement of a truly unified division operation." He reminded listeners of the former action of the division's executive board calling upon the General Board of the National Council to make this decision as quickly as possible, and if necessary to make it independently of accompanying denominational decisions. Dr. Knoff expressed the belief that new impetus would be given the effort to find a better solution to the headquarters problem at a special conference set for March 18. He asked that the division's business committee be empowered to act for the division if new developments arose which would make this advisable.

Audiovisual Progress

Considerable attention was given to developments in the use of television in Christian education as a medium for training both teachers and pupils. Keith I. Tyler, director of radio education at Ohio State University, reported on experiments which showed that, when properly motivated, persons can learn more effectively via television than by classroom attendance. He encouraged church leaders to develop plans for this kind of training, opportunities for which will be greatly increased when the more than 40 educational TV stations now in the planning stage across the country go into actual operation. Under the direction of Pearl Rosser, the division's director of audiovisual and radio education, convention happenings were interpreted to the Cincinnati and tri-state area through 5 local TV and 23 radio programs.

During the convention the division released what is generally regarded as its most valuable tool in the field of audiovisual education. This is the third edition

of a 500-page *Audiovisual Resource Guide,* which contains descriptions and evaluations of some 1,500 motion pictures, film strips, slides and records, with indexes classifying them according to religious-related subjects and age groupings. Representing the work of 200 denominational committee members over a five-year period, the guide will be a part of the services furnished by the Visual Education Fellowship, a division organization which offers open membership to persons interested in the more effective use of audiovisual aids for Christian education.

In considering the place of the Bible in Christian education, Luther A. Weigle, chairman of the division's committee on the Revised Standard Version of the Bible, said that sales of the various R.S.V. editions have now reached 2,647,000. He reported that sales for the illustrated edition, which appeared Jan. 1, have reached 220,000, and that advance orders for the pulpit Bible, scheduled for March 1, have already passed the 2,000 mark. He announced that an R.S.V. concordance is being completed, and that in order to fulfill requests for an R.S.V. version of the Apocrypha, a translation is now being made and will probably be ready by the fall of 1956.

Templeton Addresses Convention

Other highlights of the convention: the address at the combined worship service by Charles B. Templeton, staff evangelist of the National Council; awarding of the Russell Colgate Distinguished Service Citation to Cleveland E. Dodge for "outstanding contributions to Christian education"; presentation of Christopher Fry's play "Thor, with Angels" by the Denison University Theatre Players; the address by Jean Fraser of England, who interpreted the significance of the World Council of Churches' youth work camp program; the development of plans for the 23rd International Quadrennial Convention of Christian Education to be held at Cleveland July 27-31, 1955; the observance of the 30th anniversary of the *International Journal of Religious Education,* which has an all-time high circulation of 30,000; the report that 1,131 newspapers are carrying the syndicated features of the National Council written by Roy L. Smith, Kenneth J. Foreman and others; the report that the U.S. Sunday school enrollment total for 1952 was 32,638,879, an increase of 6.1 per cent over 1951 (the population increase for 1952 was 1.7 per cent).

It is impossible to attend this annual gathering without being impressed by the tremendous Christian influence exerted by the forces represented by those who share in the deliberations. As this reporter shared, sometimes all too briefly, in the 15 sectional meetings during the week, he became increasingly aware of the church's potential power throughout our nation and our neighbor nation to the north. One cannot but feel that the deliberations of those who attended—directors of Christian education, editors, publishers, pastors, leaders of children, youth and adults, professors, denominational and interdenominational executives—will make a significant difference in the lives of the millions who are influenced by the church's teaching ministry, as well as in the lives of some of the millions of the world's unreached.

ALTON M. MOTTER.

Declares Science Supports Religion

Physicist Tells Audience in New Orleans New Data Indicate Universe Was Created at Definite Time

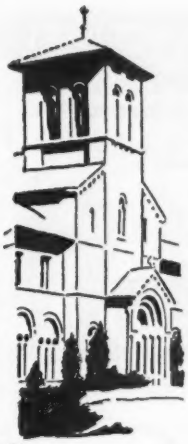
NEW ORLEANS, Feb. 9.—Christians must be as devoted to their faith as Communists are to theirs if civilization is to survive, Edward McCrady, vice-chancellor of the University of the South at Sewanee, Tenn., declared during a recent visit here. Addressing a joint meeting of Protestant laymen and the members' council of the New Orleans chamber of commerce, the nuclear physicist said that science is "opening up new arguments in favor of Christianity and against communism." Science today is faced with the stark fact that creation occurred at a definite time, he said; studies in radioactivity measurements of time show that all the atoms of the universe suddenly came into being 5.07 billion years ago. Dr. McCrady expressed concern over the discovery that an atomic explosion does not just disperse or break up matter, but causes it to cease to exist. "If matter is so unsubstantial, then what do we mean by materialism?" he asked.

State Seeks Clergy's Aid on Institutional Problems

Some 85 Louisiana clergymen were entertained recently by Gov. Robert F. Kennon in the governor's mansion at Baton Rouge. Purpose of the gathering was to discuss problems facing the state's department of institutions. Out of this meeting emerged an interim committee on Louisiana institutional chaplains. At a subsequent meeting the interim committee became a permanent organization to act in a purely advisory capacity to the governor and the department of institutions. The committee's aim is to encourage high standards in ministering to the needs of hospitals, prisons and training schools under state administration. Harold Hawkins, chaplain of Baptist hospital in Alexandria, was elected president of the new group, which is awaiting final approval by the governor and the board of directors of the department.

King Paul Cites Virtue in Fighting Evil with Good

King Paul of Greece made a lasting impression on his recent visit to this city. His message bore a prophetic warning to those who would combat evil with evil. Said he: "The weapons that we must use in the final analysis to stamp out the dark evil of materialism are not material force or guile, but faith, gentleness, humanity, determination and infinite patience. When wisely used, at the proper time, these weapons are completely effective." Then he told how these weapons had been used successfully in his own country to bring young Greek Communists "back into the fold" after their rebellion had failed. Instead of being punished, they were invited to learn a trade at government expense. When 1,500 of the young rebels responded, they were transferred to Leros, a beautiful island in the Aegean sea, where training schools for 30 trades were set up. There



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was no barbed wire, no guards, no anti-communist or pro-government propaganda. The young men were encouraged to take pride in the great tradition of their country. In a year's time they were returned to their villages as useful members of society. It was because of the use of such methods, said King Paul, that communism was defeated in Greece.

Denied Admission, Negroes File Suit Against State School

A lawsuit has been filed in federal court at Shreveport by four Negroes who were denied admission to Southwestern Louisiana Institute at Lafayette last fall. The plaintiffs are being represented by A. P. Tureaud, Sr., New Orleans Negro attorney, and three out-of-state lawyers. The suit maintains that S.L.I. is the only state-owned and -supported college in southern Louisiana, and that Negroes are being denied the advantages of higher education there because of their race and color. The petition asks that the court enjoin college authorities from pursuing their policy of admitting only non-Negro students. Recalling technicalities encountered in the recent Louisiana State University case (see The Christian Century for Sept. 16 and Oct. 21, 1953), the suit asks for trial by a three-judge district court. Student sentiment at S.L.I. seems heavily in favor of admitting the applicants, a reported 80 per cent of the student body voting that way in a campus poll. An attitude of approval is said to have prevailed also among students in the L.S.U. case, which is now before the U. S. Supreme Court.

Notes 1953 Gains by American Negroes

H. H. Dunn, area superintendent of the Negro Congregational churches in Louisiana, Texas and Oklahoma, recently revealed progress of the American Negro during 1953. Addressing the annual meeting of the Louisiana education association at Monroe, he said: "The Negro in America, despite seemingly insurmountable handicaps, has been able to make notable progress along social, economic and religious lines." Citing gains in the fields of insurance and banking, he went on to elaborate progress in the field of education. Southern University at Baton Rouge is the nation's largest higher school for Negroes, with an enrollment of 3,800. Xavier University, a Catholic college for Negroes in New Orleans, has 1,051 students. Dillard University, the only Protestant college for Negroes in New Orleans, has 632 students, who represent 20 states and two foreign countries. Under sponsorship of the Ford Foundation for the Advancement of Education, six Dillard graduates are now enrolled in the graduate school of Harvard University. Supported by the Methodist and Congregational Christian communions, Dillard has an interracial faculty, including a Puerto Rican, an Austrian, a German anl a Chinese. Concerning admission of students, its charter reads: "There shall be no discrimination as to race, color, sex or religious belief."

In Brief

In a luncheon address here Rear Admiral E. B. Harp, Jr., chief of navy chaplains, said that approximately 42 per cent of the young men entering military serv-

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ice are unchurched. This is no longer true after a man or woman joins the navy or marine corps, he added; then they are reached by a special character guidance program.

At a recent meeting the New Orleans ministerial union elected Edward E. Russell, pastor of St. Charles Avenue Christian Church, as president. The union voted unanimously to support the Billy Graham crusade to be held here next October.

VANCE GEIER.

The Church Roll

F. S. Birkeli, literature secretary of the Norwegian Missionary Society and a missionary and theological teacher in Madagascar 1934-44, has been appointed director of the Lutheran World Federation's department of world missions. He will succeed F. A. Schiotz, executive secretary of the National Lutheran Council's commission on younger churches and orphaned missions, who has served on a part-time basis.

Six Protestant ministers are conducting preaching missions during Lent at 48 U.S. airforce bases in England, France and Germany. They are Howard Shaffer (Reformed Church in America) of Bayside, L. I.; Howard Sartell of Calvary Gospel Tabernacle, New Castle, Pa.; George A. Fallon (Methodist) of Cleveland; Albert W. Price (Protestant Episcopal) of Philadelphia; Douglas O. Scott, director of the National Association of Evangelicals' commission on chaplains; and Henry Stokes, Jr. (Southern Baptist), of Macon, Ga.

Prof. Asmundur Gudmundsson of Reykjavik University in Iceland has been elected Evangelical Lutheran bishop of Iceland. He succeeds Sigirgeir Sigurdsson, who headed the church for 14 years until his death last October.

Recent deaths in the field of religion: L. M. Bratcher, since 1926 executive secretary of the Brazilian Baptist Home Mission Board, in Rio de Janeiro, on Dec. 16, at the age of 65. . . . Paul Matthews, retired bishop of the Protestant Episcopal diocese of New Jersey, at the age of 87. . . . Mary Paxton Forman, member of a famous missionary family in India and herself a Presbyterian, U.S.A., missionary in that country for more than 47 years, in Columbus, Ohio, on Jan. 10, at the age of 88. Miss Forman had been principal of the Prentiss Boarding School for Girls at Etah and of the Mary Wanamaker School for Girls at Allahabad. . . . Alfred Morris Perry, since 1924 professor of New Testament language and literature at Bangor Theological Seminary, Bangor, Me., on Jan. 14, at the age of 64. Dr. Perry, a Congregational Christian minister, was a frequent contributor to religious publications and was responsible for the study "The Growth of the Gospels," in the *Interpreter's Bible*. . . . Mary Schauffler Platt, author of many books on missions, who served under the Presbyterian, U.S.A., Board of Foreign Missions in Iran with her first husband, Benjamin W. Labaree (slain by Kurdish tribesmen), in New Haven, Conn., on Jan. 22, at the age of 85. . . . David Scudder Herrick, for 43 years a Congregational Christian educator in India, where he was formerly professor of philosophy and acting principal at United Theological College, Bangalore, in West Newton, Mass., at the age of 90.

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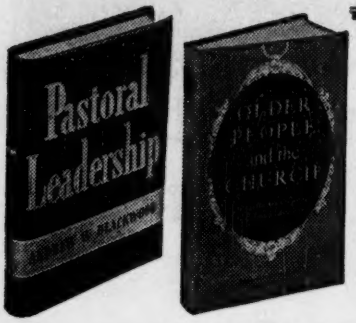

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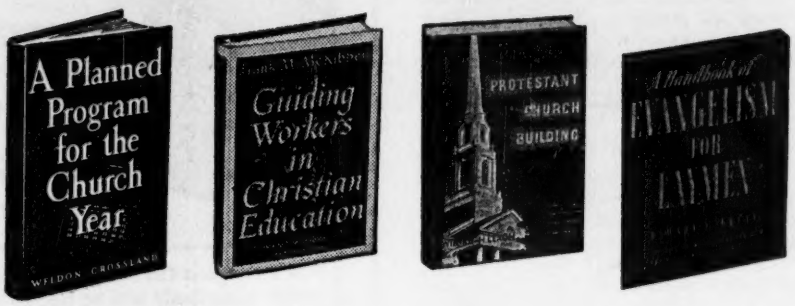
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